METHODS OF PRIVATE RELIGIOUS LIVING

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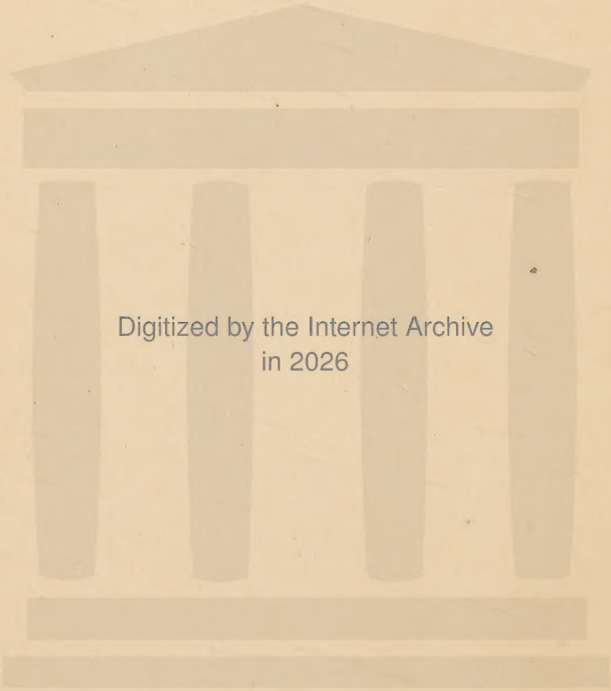

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METHODS OF PRIVATE RELIGIOUS LIVING

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METHODS OF PRIVATE RELIGIOUS LIVING

BY

HENRY NELSON WIEMAN

UNIVERSITY OF CHICAGO

New York

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1929

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PREFACE

THESE methods undertake to show how religion can be made to produce definite observable results in improvement of human living. Under the title of *Experiments in Personal Religion* they were prepared during the year 1927-8 for the monthly bulletin of The Institute of Sacred Literature published at the University of Chicago. The bulletin was sent to people in all parts of the continent and many used it to guide them in personal experimental ventures of religious living to the end of discovering how to achieve an increased measure of human good. The writer and others have lived by means of the methods here described and have found them helpful, sometimes to a startling degree. Each of the ten chapters describes a distinct method, excepting the chapter on mysticism, where several methods are considered.

It must be emphasized that these methods are not the result merely of theoretical reasoning and logical inference. Of course reasoning has played

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its part as it must always do in any experimental process which yields knowledge. But the methods have been forged in the fires of experimental living. For the writer the experiments have extended over many years. They have been tested by the experiences of life lived in the open amidst all the difficulties and complexities which confront us in the great struggle. Methods adapted to the conduct of human living can never be discovered and tested in the laboratory. They must be found in the midst of the serious business of living with all its tragedy and comedy and with all the tremendous issues at stake. It is out of such experience that these methods have come.

While the writer believes they are the most precious harvest of experience the years have brought him, and for that reason is eager to communicate them to others, yet he knows full well they are not perfect nor final. They will be improved and multiplied. Indeed their chief feature is that they provide for constant retesting and reconstruction. There is nothing rigid and fixed about them. They are not a set of rules. Therefore, if they are accepted and practiced, they will in the course of time be transformed beyond all recognition. It may be that some of

them are adapted only to certain types of personality—other types requiring other methods. But the principle of them is the principle which any method of private religious living must incorporate, we believe. In this belief they are offered to all men for fair and honest trial. In at least one man's experience they have never failed in any time of need.

Private religious living does not exclude the social; it is just as social as public religion. Indeed it is more so. Society is simply the interaction of individuals upon one another. We can study this process of social interaction from the standpoint of the interaction taken in the abstract. Then we are dealing with society as distinct from individuals. But we can also study it from the standpoint of individuals interacting. Every individual is involved in interaction with his fellows which reaches down to the innermost recesses of his private life. Hence social and private religious living are identical. Therefore fellowship is one theme we consider in our present study.

Our central theme is worship; for worship is the way we ride the winds that lift the highest. The welfare of collective humanity, the solution of our "social problems," and the historic march

of society toward whatever good the ages have in store, depend more upon the right conduct of private religious living than upon anything else. Hence the present study deals with that phase of religion which must be the means to social salvation if society is ever to be delivered from its great ills.

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METHODS OF PRIVATE RELIGIOUS LIVING

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CHAPTER I

PRIVATE WORSHIP

When we try to describe any vital process explicitly and in detail it sounds impossibly complicated. Try to tell another how you swim. Any man who jumped into deep water for the first time and tried to carry out your instructions would be like the centipede who began to think about his legs. Such a man will learn to swim more quickly if he simply flounders around as best he can, regarding, perhaps, only one or two of your simplest suggestions.

Is a detailed description of a vital process worthless, then, to one who wants to improve his methods? Not at all. One cannot adopt all at once the whole technique of swimming as the experts have developed it. But he can acquire

first one point and then another until he may himself swim the English Channel. Only in recent years has any man (or woman) done that. Is this because modern men have spent more time in the water, or are more powerful, than men of other times? No, it is because men began to exchange suggestions about the method of swimming and by this accumulation of experience, sifting and selecting the suggestions, they perfected a technique which enabled them to achieve what no men of any other time could do.

Suppose we begin to exchange suggestions on methods of worship, suggestions not based merely on theory but drawn from our own experimental efforts? Is it inconceivable that in the course of time we should discover a technique that would enable us to accomplish more through worship than men of any other time? Technique is not all in worship any more than it is all in swimming, but it is one of the necessary factors.

There are no experts as yet in worship as there are in swimming. There has not been enough interchange of suggestion for that. But some of us have been practicing worship from childhood and, what is equally important, some of us have not been content to do this according to

an unchanging formula, but have been seeking in every quarter to learn how best to do it, and experimenting in it. None of us even begins to be an expert, but many of us can exchange suggestions and can learn from one another.

The following proposed method for private worship is such a suggestion. It may sound artificial and complicated, but that is the fault of our language and our mental machinery. A description of swimming would also, even though it was a literal statement of what one actually does. The several stages here described flow into one another naturally and quite unconsciously. They do not always follow the same order. They are not all practiced in every case. One does not carry out every point in the complete technique of swimming every time he jumps into the water. Sometimes he merely kicks around and comes out. Many times one will jump into the waters of worship and fling about a little and come out. But there is a complete program which may be carried out in part or whole when one enters deeply into worship, just as the full technique of swimming comes into play when he goes into deep water. We are going to suggest such a technique. Some time we hope

it will be greatly improved by the suggestions of others. Also we shall not forget that in worship as in swimming one cannot learn merely from the instruction of another. He must learn by personal practice.

1. Preconditions of Worship

There are three preconditions which must be met before effective worship is possible. The first is that one must go out into deep water. He must take life seriously. He must not shirk the heavy responsibilities. He must venture out to depths where wading is difficult. No one ever worshiped profoundly and with largest results who was not struggling. That does not mean that he must do something conspicuous before the world; much less does it mean that he must seek trouble. It merely means that he assume the tremendous responsibilities that inevitably fall upon every one who lives earnestly and has sufficient insight to discern the tragedies in the lives of men. It means, for example, if one is a parent, that he treat his child not as a plaything only, but shall assume the enormous responsibility of that child's highest development. If he has any direct access to the industrial process,

it means that he be not indifferent to the lives that are thwarted and perverted by industry. If he has friends, it means that he be not unaware of that profounder community with them which he has missed because of his mistaken attitudes. If he lives in a world addicted to war, he will not wash his hands of the problem.

The second precondition is sincerity. That means that he will not take into his worship any beliefs which he doubts. If, for example, he doubts there is a God, then in worship he will earnestly seek the best adjustment to whatever in all the universe he believes to be that which can help him most, even though it be nothing more, in his belief, than his own subconscious self, or his fellow associates in the group to which he belongs.

We are very sure that a man who thinks will not limit himself in worship to such objects as we have mentioned. There is something we call God which is vastly more than these. But the point we want to make is that in worship one must be absolutely honest with himself. Worship is the time when a man deliberately undertakes to make the best possible adjustment to that which he believes in all sincerity to be the

matter of greatest concern. God is the matter of greatest concern.

A man who thinks he doubts the existence of God still believes that something is most important. When he denies God he is merely asserting that what others hold to be most important and call God is not supreme or does not exist. But in his belief something else is supreme and does exist or has objective being of some sort. This something else is for all practical purposes what he believes God to be, although he may be mistaken in holding it to be so important. He probably is mistaken in at least some of his ideas about it. None of us has the whole truth; all of us are subject to error in our beliefs about God. But all of us can and should worship, whether we use the word God or not. Thereby we shall attain a more adequate idea of God.

A man in worship must not try to make himself believe that which he doubts, for if he does he will ruin his worship. Whenever any belief or word puts him under a sense of constraint, or gives him a sense of unreality, he must set it aside. Worship is preëminently probing down beneath all the sham and pose which inevitably accumulate in every man's life with the daily

routine. Worship is struggling to cast off all this unconscious and unintended but inevitable hypocrisy and getting down to reality about himself and his world, as he is able to experience it. Absolute sincerity, completest honesty, is indispensable to helpful worship, and ultimately it will lead to more adequate and well-established beliefs.

A man does not need to believe in God in order to worship. Let us state that in other words. A man must believe in God in order to worship; but he may be so constituted mentally that doubts arise in his mind whenever he uses the word God, and therefore in his worship he will not apply the word God to that upon which he feels he is dependent for the preservation and increase of values. But one thing is certain. Every man needs to worship, whether or not he uses the word God.

Private worship is doing two things: finding out what is wrong with oneself; and establishing that personal attitude through which one can receive from sources outside himself those influences which will correct the wrong which is in him. This is why every man needs to worship and why complete sincerity is indispensable, re-

quiring the exclusion of every belief which is doubted. The hardest thing for a human being to do, and the thing most critically important for himself and all affected by him, is to discover what is wrong with him and so be able to expose himself to those influences which can work in him the needed transformations. Worship helps one accomplish this. Without worship one is likely to fall into that most hopeless and wretched state wherein he thinks he has no need of transformation; or, discovering that he needs it, cannot find that which will accomplish it. To discover one's need but not know how to meet it, is not quite so hopeless a condition as to be completely ignorant of the need. Through worship we are delivered from both these wretched conditions; but without worship we cannot be.

The third precondition has to do with time and place and surroundings. The time may be any hour of the twenty-four; but the best time, we are very sure, is just before retiring at night and soon after rising in the morning. The ideal place, we think, would be a mountain top at night. That is the place Jesus seemed to prefer for his private worship. But for the most of us most of the time that is impossible. Some room will

serve, especially if it can be shut so that one need not fear others will hear even when he speaks aloud, and where his mind will not be distracted by any sights, sounds or apprehensions. The purpose of worship is to turn the mind away from lesser things and give the whole attention to the supreme thing. But these lesser things from which we want to escape are almost invariably suggested to the mind by immediate physical stimuli; hence these latter should be shut out so far as possible.

In private worship we seclude ourselves from physical association with others. Does this imply that private worship is unsocial or anti-social? Not at all. Community of heart and mind is not identical with physical contact. As we have just indicated, immediate physical stimuli tend to distract the mind to lesser things. One will never discover the largest import of all the physical stimuli that come to him from the bodies of his fellow men if he does not occasionally isolate himself from their bodies and take time to meditate in solitude. He does not thereby isolate himself from their minds. On the contrary it is only in this way that he can reach the profounder levels of fellowship. When one goes

into seclusion he does not suddenly cut himself off from all the experiences he has ever had with his fellows. On the contrary all those experiences, and all the problems they involve, are with him still. But in the seclusion of worship he is seeking to catch those deeper currents of life which open up the larger meaning of all our little words and deeds. Above all he is seeking to join most fully with that integrating process which works through all the world not only to bring human lives into organic fellowship with one another but also to maintain and develop organic interdependence and mutual support between all parts and aspects of the cosmos. This integrating process is God. We must have private solitary worship, as well as public worship, if we would join ourselves with this working of God.

Thus far we have been considering the preconditions of worship—earnestness of living, sincerity of belief, seclusion from distracting stimuli. Let us now turn to the act of worship itself.

2. The Act of Worship

The first step in the act of worship is to relax and to become aware of that upon which we are

dependent, that which sustains us in every breath we breathe, that which shapes the cells of our bodies and the impulses of our hearts according as we adjust to it in this way or that. One can think of this all-encompassing reality as atoms, if he wishes, or electric tension, or use some other such imagery. The imagery adapted to one mind will not be adapted to another. To talk about all our lives being sustained and shaped by atoms or electric tension, is, of course, pure mythology. But some minds may be of such a twist as to find such a myth helpful. The point is that we are sustained; and in so far as we rise to higher levels of living we do so by adaptation to that which lifts us. In this first act of worship we fill and suffuse our minds with the sense of this encompassing presence that sustains and lifts and works toward the organic community of each with all.

Jesus expressed this first act of worship by the words: Our Father who art in heaven, hallowed be thy name. It is not a state in which one is thinking about anything in particular. One is simply relaxed, waiting and endeavoring to be filled with the consciousness of that encompassing and sustaining and integrating reality which, if

he is psychologically capable of using the word God, he calls God.

The second step in worship is to call to mind the vast and unimaginable possibilities for good which are inherent in this integrating process called God. These possibilities are actualized in us and in others and in all the world round about us in so far as we and others find and establish the required adjustment between ourselves and this cosmic process which is God. In the meantime, however, these possibilities are genuine constituents of our world by virtue of the pervasive working of that which we call God.

No matter how we may doubt the possibilities of personal improvement and social transformation and reconstruction of physical conditions, there is that noblest kind of personality, that highest degree of health, that clearness of mind and largeness of purpose, that measure of equality of opportunity, of coöperation and mutual understanding and deep organic community of heart and mind between all men, which may be attained by the best possible adaptation of means to ends. It is this possibility which we now bring to mind. By bringing it to mind we do not mean that one pictures what it shall be or forms any

definite idea of it at all. What this best state of affairs may be we do not know and cannot know. What these highest possibilities may be we do not need to know in order to hold them in mind in the sense here indicated. We only need to know that there are such possibilities, however undefined and unexplored. In this second act of worship we become acutely aware of the fact of such possibilities and of the fact that they can be actualized through the working of the encompassing Reality and our better adjustment to it.

Jesus expressed this second act of worship by the words: Thy kingdom come, thy will be done, on earth as it is in heaven. The "kingdom" was Jesus' word for the total maximum of possibility for good which can be accomplished in us and through us and round about us, in so far as we make right adaptation to God.

This second step is not separated from the first. None of the steps in worship are separated from one another. They all run together. When we analyze a vital activity we make it appear that its several aspects are exclusive of one another. But that, we repeat, is the fault of our verbal forms and our mental machinery.

The parts that we analyze out are, in the vital process, merged into one.

The third step is to face the chief problem with which we are struggling. If we are living earnestly we are always struggling with a problem which taxes our powers. We shall frequently have the sense of being baffled because we do not see the way to its solution. But most of the time, unless we take opportunity for the kind of worship we are here describing, we shall not face the problem in its entirety and get it in its true perspective. We are too busy dealing with some pressing detail to face it in all its fullness. But in this third stage of worship, after we have become aware of God (called by another name if we must) and of the total maximum of possibility for good which inheres in God and our relations to him, we face our problem. We survey it as comprehensively and acutely as possible to find what most needs to be done.

The fourth step is self-analysis to find what change must be made in our own mental attitudes and personal habits. No problem was ever solved, no desired result ever attained, by worship or in any other way, which did not require some personal readjustment on the part of the

person through whom it was attained. Worship has practical value and is a way of doing things only because it enables us (1) to discover what personal readjustment is required of us and (2) to establish that readjustment in ourselves.

There are some who hold to the ancient superstition that somehow in worship we can practice magic and get what we want in a magical manner. This widespread notion is one of the great obstacles in the way of the correct understanding and practice of worship. In revulsion from this error many have gone to the opposite extreme and hold that worship has no direct practical value; that its good is solely inspirational and "subjective." Both these views are mistaken, we believe. To indicate very briefly and simply the practical value of worship let us state the matter in a metaphor.

Every problem solved is the closing of some circuit so that the constructive, uplifting, life-giving, integrating process of the world can do its work. It is like pressing an electric button and thus connecting the wires through which the electric current is transmitted. Consider a few simple examples of practical problem solving. Take the farmer's problem of how to get a good

crop. There is only one way to do it—by closing the circuit between sunshine, moisture, seed and soil in such a way that the life-producing process can do its work and bring forth the grain and fruit in abundance. How can we provide ample supply of food and shelter for all men? By closing the circuit between employer and employee and between producer and consumer in such fashion that the integrating process of the world can fulfill itself in the ways of men. How can we have more fruitful and joyful fellowship among men? By closing the circuit so that wider and deeper integration of thought and deed can be achieved. Every practical problem is solved by attaining some integration of parts through which the life-sustaining energies of the universe can flow. But the most important and vital thing which every individual must do if this end is to be attained in any particular case is to develop in himself the right mental attitude and consequent behavior. Worship is the only way in which this can be thoroughly and effectively done.

What, then, has worship to do with God? It has everything to do with God. God is the integrating process at work in the universe. Worship is the way we press the button, that is, estab-

lish the mental attitude and consequent behavior, and so make those connections through which this work of God can fulfill itself to the end of maximum good. That is the rôle of worship in the practical work of the world and it is a rôle of exceeding great importance. To neglect worship is disastrous. We cannot make right connections with the integrating work of God without it.

We have compared the act of worship to that of pressing an electric button and so establishing certain connections through which constructive processes can work. Like every metaphor it is inadequate and dangerous because of false impressions it may give. Perhaps it would be more accurate to say that in worship we are reshaping ourselves in such manner that we as personalities with all our behavior can serve as connecting links between disconnected parts and thus enable the integrating process of the world to fulfill itself. It is not so much that we press a button but rather we ourselves are pressed into place and so through us the circuit is closed and the wider and richer integration which God achieves is brought to pass. In worship we are thus finding the way to join ourselves with God in his work

of integration. Worship has everything to do with God.

The fifth step in worship is to formulate in words as clearly and comprehensively as possible the readjustment of personality and behavior which I have discovered is required of me if I am to close the circuit between certain disconnected factors in the world round about me. This verbal statement of the needed readjustment is very important. It should be accurate, comprehensive, concise. Above all it must be affirmative; not negative. For in worship we are not primarily trying to break a connection but to establish a connection. We are trying to do something constructive, not destructive. We must be positive, not negative. No good thing was ever done by merely a negative attitude. No problem was ever solved in that way. The overcoming of a fault is always a positive, constructive operation.

Suppose we discover, as a consequence of our worshipful self-analysis, that we have been too egoistic, too much concerned about our own prestige, too envious of others and too anxious about holding a place of recognized superiority over those we consider our inferiors. One might,

then, put the needed readjustment of personality in some such words as these: "I enter into deep, organic community of heart and mind with . . ." and then mention the people who are concerned, if possible. Or he might say: "I am simple, lowly, sensitive and sympathetic toward . . ." and here again mention explicitly certain individuals, groups or classes. But of course these are mere examples. Every problem and the needs of every personality are different.

This statement of the required readjustment should be repeated many times in the spirit of worship which has been engendered by the preceding stages. The repetition is necessary in order to establish the readjustment and get it rooted deeply and firmly as a subconscious attitude of the personality which will give the needed character to all thoughts, feelings, words and overt behavior of the individual in any situation that may arise without the need of giving conscious thought to it. In fact anything which requires the guidance of conscious thought is never so skillful and effective as that which is so deep-rooted in the character of the individual that it is done spontaneously without conscious thought. One can deliberately establish such

deep-rooted traits of character by this method of repetition in affirmative language after the self-analysis of worship. There is no other way in which it can be done so thoroughly, so intelligently and with such beneficial results for all mankind.

3. Worship and Auto-suggestion

The last step in the complete act of worship is a kind of auto-suggestion. There is so much misunderstanding and difference of opinion concerning this matter of auto-suggestion, especially in its application to worship, that we must examine it briefly in this context.

The words repeated for purpose of auto-suggestion are not necessarily prayers to God, although one may so apply them if he chooses. But the communion with God has already been accomplished in the earlier stages of the worship as previously described. What one is now doing by this repetition is to reap the benefits of that worship and enter into realization of the possibilities which it has opened up. Through this repetition of words you are simply establishing as an enduring habitual attitude of the total personality that adjustment to God which you have

attained through worship. You are sealing, conserving, "nailing down" the benefits of that worship. Anyone who will try this method of worship, ending with this practice of auto-suggestion, and continue it for several weeks, performing it each night just before retiring, will note some remarkable results of great benefit to himself and his associates.

But why, one may ask, should you tack any worship on to this auto-suggestion? Why not practice it by itself? Anyone who raises such a question will have missed the whole point of our discussion. Of course one can practice auto-suggestion without the help of worship and can thereby establish in himself the attitude which he suggests. But will the attitude thus established help him? It will not if it is the wrong attitude. But how can he ever discover what right attitude to establish by means of auto-suggestion? He can never discover it unless he does three things: (1) Attains some sense of what the sustaining process is through which he must work to attain the good he seeks; (2) clearly comprehends the specific problem which he faces at the time; (3) knows his own attitudes and needed reconstruction of attitude in

relation to this sustaining process and specific problem. But the worship we have described is precisely the doing of these three things. Therefore, while one can practice auto-suggestion without worship, he is not likely to accomplish much good by it; and he may work fearful evil through auto-suggestion without worship by establishing the wrong attitudes.

The benefits that result from worship are not merely the benefits of auto-suggestion. To make this plain let us again resort to analogy. Suppose I want to experience an electric shock. I sit down far removed from any electric charge and with all the best technique of auto-suggestion say to myself: I am experiencing an electric shock. By this method I may make myself think that I have received a shock, but it will not have occurred and its objective consequences will never take place. I might practice auto-suggestion in this way all my life and the shock and its consequences will never occur, however completely I might succeed in producing in myself an illusion to that effect.

To get a shock I must put myself in contact with an electric charge. But I am psychologically incapable of holding my finger in contact with

the source of an electric shock which has any marked strength. Right here is where auto-suggestion may be used. It cannot be used to produce a shock; but it can and must be used by me to establish in me the mental attitude in which alone I am able to keep my finger in contact with that which can produce the shock. That is precisely the work of auto-suggestion in worship. It cannot itself do the work of that process called God; but it can enable me to make the required adjustment to this process. When this adjustment on my part is made the process does the work. The process, at the level of its widest scope and greatest power for good, is God.

The beneficial results of worship, then, are not merely the results of auto-suggestion any more than an electric shock or a growing crop is merely the work of auto-suggestion. But in all of these auto-suggestion has its part to play.

CHAPTER II

RELIGIOUS RELEASE OF ENERGY

THE bare maintenance of life at the human level requires more energy than any other kind of living because of its great complexity. But men are not content merely to maintain themselves at a given level. At least the men of Western civilization are not. They strive on for something more which means that they must experiment and reconstruct. Experimentation and reconstruction require an enormous surplus of energy over and above that used in the mere maintenance of the *status quo*. Also, besides the great quantity of energy consumed in maintaining such complexity of life as humans demand, and besides that expended in experimentation and reconstruction of the ways of life, there is appalling wastage that leads to no constructive end whatsoever. Dissipations of every sort, useless luxuries, many profiteering schemes, cruelty and persecution, many conflicts, war—there is no end

to the senseless waste of vital human energy. No other animal wastes more than a small fraction of the energy which is poured out in lavish extravagance by men.

Foolish wastage of energy is a great evil. But there is a greater. It is the inadequate supply of energy. Our present problem is to search out the sources and method of releasing the enormous amount of surplus energy which is required for human living. For reasons already mentioned we must have a great surplus over and above that required for the necessary functions of any culture. We must have it for experimentation and reconstruction and inevitable waste. The question before us now is: How is this surplus generated and how can it be augmented?

Religion is the greatest waster of human energy but it is also the greatest generator of surplus energy. Let us examine the sources of human energy to see how religion generates more surplus than any other agency. If we can discover how it is done we can proceed to develop a method by which religion shall provide us with our needed surplus for the great experiments and constructive achievements of a progressive culture.

1. How Surplus Energy Is Generated

The amount of personal energy available for struggle depends upon two conditions, one physiological, the other psychological. The physiological condition is stimulation of visceral processes in which the part played by the endocrine glands has most recently come to light. The psychological condition is freedom from mental conflict, in other words, peace or psychological integration. Let us briefly examine each of these in order.

When the endocrine glands are stimulated and the visceral adjustments are made through which maximum energy is released the whole process is generally accompanied by a mental state called emotion. Fear, rage, hunger, pain, sexual excitement and various complications of these and other feelings in the form of sentiments, are examples. But the important thing, be it remembered, is not the conscious state called feeling or emotion; the important thing is the visceral readjustments and consequent release of energy. The conscious state, the emotion, simply serves to inform us that the energy is now released and made available for struggle. When this energy is drained off immediately and completely in

some struggle that is going on, so that there is no available surplus, one does not experience the emotion to any marked degree, even though energy is being released in great quantities.

Men vary greatly with respect to the amount of personal energy at their disposal. Some are so constituted organically that they constantly have more energy than others. This organic constitution cannot, so far as we know, be changed by training or stimulation. But given this organic constitution, a man may be subjected to stimulation of such a character as to release far more energy than he otherwise would. Religious stimulation can do this, perhaps, more powerfully than any other. It cannot change the organic constitution, but it can stimulate that constitution so that it will yield all the energy of which it is capable. The powerful emotions aroused by religion, as well as the tremendous struggles, whether wasteful or constructive, found in the history and biography of religious living, are evidence of this energy-releasing function of religion. Hocking gives evidence to the same end when he writes of religion, after having made a wide and intensive study of its history:

> Here is an energy of huge potency but of ambiguous character. From such a survey but one uncontradicted impression emerges: the thing has been radical; it has had some grip upon the original instincts of human nature; it has known how to rule and to swirl into its own vortex all the currents of love, of hunger, of self-defense; and it has been able to put these severally and together under its feet. It is this dynamic aspect of religion, an infinite resource, which has appealed to capable political intelligence since the days of Roman, perhaps of Persian, imperial policy. . . . Statecraft has learned to fear it rather than to tamper with it; and having once hotly sought alliance now everywhere seeks separation. A thing so root-mighty cannot fail to excite the lust for power; but the exploiter has been at every point of contact stunned back by a touch of the uncontrollable.[1]

Let us now turn to the second source of energy, the psychological. It is not so much a source as a condition which must be provided before the physiologically generated energy is available for doing work. This psychological requirement is mental harmony, dynamic peace. It is such

[1] Hocking, W. E., *Meaning of God in Human Experience*, pp. 11-12.

a plastic organization of responses that each impulse supports the others and none frustrates the others. If there is conflict in our minds between two or more opposed tendencies, one or both of which may be subconscious, our energies will be consumed in this conflict and hence rendered unavailable for struggle with environmental difficulties. Hence our wishes and desires must be harmonious with one another if we are to have sufficient energy for the greater struggles. This inner conflict appears in consciousness in the form of worry, fret, anxiety, melancholy, excitement and, in extreme forms, delusion and insanity. One may suffer from such conflict and not know what is wrong with him. The conflict may be subconscious in part or whole.

Here, then, are the two conditions, physiological and psychological, which give rise to that surplus energy in human life which makes possible the waste, the experimentation and the cultural achievements of human history. Religion is the great provider of this surplus because it (1) brings about that physiological adjustment through which energy is released and (2) brings peace of mind by removing those mental conflicts which block and divert the vital energies

before they can be expended in action. Of course religion does not do either of these two things unless it is rightly conducted. Often instead of kindling human life to a flare of flaming energy it quenches the flame, and renders the human animal smug, inert, self-satisfied, like a pig in the sty. Or again, when it does stimulate, it engenders terrific conflict which uses up all the energy in inner friction before it can do any work. We must have a method of private religious living which will bring about (1) those physiological adjustments through which maximum energy is released and (2) that psychological organization of habits and impulses in which the poise and inner harmony of the personality is preserved throughout the greatest struggles. Historically religion has done both these. We must find the method by which it is done.

2. Method of Developing Life Purpose

In the hour of solitary worship each must recognize, and through regular seasons of meditation clarify, the definite part which he is fitted to play in the integrating process of the world. Each by reason of unique individuality and circumstance has a definite part in the vast process.

This part should be formulated by him as clearly as possible. He should put it into words and repeat it in seasons of meditative worship, changing the statement as his vocation grows clearer with the passing of time and accumulation of experience. Thus a life purpose will grow upon him. Within this life purpose specific objectives must be verbally defined in so far as possible. This should be continued at regular seasons of worship until he attains a sense of destiny and becomes possessed of a passion. With some this sense of destiny and drive of passion will be much stronger than with others. But every one can achieve a driving purpose in life by practicing regularly and for a sufficient length of time the method described. A certain season set apart each Sabbath day might be used in this way. Occasional vacations can be spent in like manner. There is no better way of spending a vacation than in such meditation and worship by which life purpose is clarified, immediate objectives defined and the needed personal adjustment established. Jesus spent forty days and nights in the wilderness doing this and doubtless he frequently retired to solitude for the same purpose.

What we have described must be carefully dis-

tinguished from mere resolution or moral determination. The method before us consists in discovering the facts about oneself and one's world, and exposing one's self to the stimulus of these facts until they have worked the physiological and psychological readjustments through which maximum surplus energy is released. It is not resolution; it is remaking of personality through exposure to the stimulation of supremely significant facts and defining the personal adjustment one must make to them. The consequent state of body and mind can become a permanent disposition by regular reëxposure. This exposure is a kind of worship.

The practice we have described should give rise to a mounting passion that flames from more to more. It is the passion that results from finding one's destiny and surrendering to the clutch of it. Historical records indicate that no matter how frail in body one may be, such passion and sense of destiny release utmost energy. One may turn to flame and burn up, but as long as life lasts he has the energy needed for struggle which cannot be choked by ease nor quenched by discouragement.

In formulating such a life purpose one may

make a mistake. He may misconstrue the facts about himself and his world. Then, if he does not discover his error, his passionate pursuit of a life purpose becomes fanaticism, either ludicrous or tragic. This possibility cannot be avoided. There is no way to guarantee the human mind against error and folly. Hence the man who practices the method we suggest may make a fool of himself. And even if he escapes folly, others will probably consider him a fool. Therefore people who are afraid of making fools of themselves, or being viewed as fools, will avoid any such method of releasing energy as we have proposed. But all men are not so cowardly. Furthermore, we believe the method of worshipful examination of self and situation here proposed will guard against delusion and fanaticism better than any other method of cultivating passionate devotion. Nevertheless there is risk of folly in this or any other method for the passionate release of energy. Hence many will prefer the safe path of insipid respectability and least energy.

3. God and Human Energy

Stated very simply we may say that religion releases human energy by adjusting the individual

in such a way that the process called God shapes the organs of the body and the impulses of the heart to the end of maximum constructive behavior. But what is God?

First let us say what God is not. God is not merely an idea. Neither is he to be identified with what a man thinks is God merely because he so thinks. If a man thinks God is the wind, that does not mean that God is truly the wind and nothing more. Gods are not born and gods do not die. Of course men's ideas and beliefs about God come into being and pass away, giving place to new and different beliefs. But the same can be said concerning man's ideas and beliefs about matter and electricity and gravitation. We do not say matter is born and dies and lives again because men once thought it was living, then thought it was made of tiny lumps and now conceive of it as a form of energy. It is just as foolish to confuse, as many seem to do, the idea of God with God himself, as it is to confuse the idea of matter with matter itself. Even the most extreme idealist, Berkeley, himself, distinguishes between illusory and inadequate ideas, and ideas that are true and adequate.

What is God? God is the integrating process

at work in the universe. It is that which makes for increasing interdependence and coöperation in the world. This process still has unfinished work to do. Whether it ever can or ever will finish its work we do not know. Especially in the realm of human life, society and mind, organic interdependence falls far short of what it should be. Here there is still much chaos to be reduced to organic order. In the realm of purely physical things we see this order of interdependence and mutual functioning of each with all and all with each most beautifully and perfectly developed. So also in the realm of chemistry. So also in the biological field. How beautifully the cells work together, each for all and all for each! Even among the lower animals we see this harmonious mutual dependence and coöperation brought to more perfect order than in the interaction of human individuals one with another. This is not because we are lower than animals, cells, electrons, etc., but quite the contrary. It is because in human life, individual and social, the integrating process has attempted a more precious, a more beautiful, a more intensive and much more complicated integration than appears on any other plane of which we know.

At the human level there is a process with which men may coöperate but which far exceeds the scope of human mastery. Human effort is one essential and exceedingly important part in this integrating process, but it is only a part. Even in raising a farm crop with all the science at our command human effort is only a part of the total process and, when we view the totality of all that is involved, it is seen to be a rather trivial part. Even smaller seems the rôle of conscious human purpose in that vaster, much more complicated process that seems to be working to achieve at the human level an integration more difficult but vastly more valuable than any other in the universe so far as human knowledge can explore. Nevertheless, while human effort plays but a minor part in the whole great movement, it is one of the indispensables. Fulfillment of this process does not depend upon human conscious effort alone, but without human coöperation it can never be fulfilled so far as we can see. A good crop does not depend solely on sowing the seed, but sowing the seed is one of the indispensables. So here.

The principle of integration at the human level is love. Integration fulfills itself in hu-

man life as we become members one of another, the life of each individual serving as a function of the lives of others, as the beating of the heart is a function of the movement of the limbs, quickening or slowing to meet their requirements, *but with conscious mutual understanding.* It is this conscious mutual understanding which distinguishes association of human individuals in society from association of organs or cells in an organism or association of molecules in a cell or atoms in a molecule.

But this association called human society is far less adequately integrated than the lower levels of association, such as physiological organs, cells, molecules, atoms, electrons. These latter are immeasurably superior in respect to the mutual support which the associated elements give to one another in maintaining the type of association which distinguishes that level. They are not only interdependent by virtue of their association, but they sustain one another in their interdependence, so that their type of association is secure and can resist disintegrating forces. Such is not the case with human association. Men are interdependent by virtue of their association but they do not sustain one another as their interdependence

requires. Each needs the other, but the other does not behave in such a way as to meet that need in a satisfactory manner. The behavior of individuals toward one another in human society can be compared to the behavior of a man who takes the bridge away from a stream over which another must pass, undertaking to carry that other but in midstream dropping him. We become increasingly dependent upon one another as society develops. We take the bridge away over which the isolated individual or family or clan might pass to get food, health and the other goods of life. We undertake to carry one another to these goods and in some measure we do. Railroad men carry us to our food or the food to us. Carpenters "carry" railroad men to houses or houses to them. But these are only the grosser kinds of interdependence and mutual service which a child can discern. Our interdependence is far more complex, subtle and intimate than these examples would indicate. But our behavior toward one another is not correspondingly helpful. The anguish of misunderstanding and the tragedy of treachery is known to us all.

But when we say our behavior toward one another is not correspondingly helpful we do not

refer primarily to malice or evil intent, although there is enough of that, Heaven knows. But we refer to a greater evil, more deep-seated and difficult to overcome. We refer to the inadequate helpfulness of our behavior when we live according to the best accepted standards of good conduct. We refer to the inadequacy of the mores which fail to shape human behavior in such a way as to meet the demands of our interdependence. It is because of our mores, our institutions, our accepted moral standards, that we fail to coöperate and sustain one another as we should. The institutions and customs of society must be reconstructed if human association is ever to attain the great goods which integration at this level will surely yield, and escape the awful evils which disintegration will just as surely bring. Failure to accomplish this progressive reconstruction of the social system means not merely missing the great good. It means incurring horrors from which the imagination shrinks. Some of these horrors are already with us, however ignorant of them or indifferent to them the favored ones of society may be.

When we speak of the integrating process at the level of human society we mean the process

by which (1) we are made increasingly interdependent and (2) our behavior is so changed as to make us more coöperative and mutually helpful one to the other. This process goes on whether we will or no. It is more than human in the sense that it goes on independently of human purpose.

But while it is more than human it will not lift humanity to the great goods of life unless men make right adaptation to it. While it increases our interdependence and automatically renders us more coöperative, this very increase of interdependence will plunge us into unspeakable ills if we do not exercise our own volition and intelligence in the effort to shape our institutions and personal conduct in adaptation to its requirements. The process goes on whether we will or no, but we must "get right with it" if we would escape catastrophe.

This process of progressive integration which we see at work in human society is cosmic in its scope. Electrons interact in such a way as to make atoms, atoms to make molecules, molecules to make cells, cells to make living organisms, living organisms to make individual minds and human society. It is what Smuts calls Holism,

Hobhouse calls coöperation, Whitehead the principle of concretion, Pupin creative coördination, S. Alexander and Lloyd Morgan the nisus toward ever higher creative syntheses, Hocking the Whole Idea. These philosophies cannot all be lumped together as identical, of course, but there is a common strain running through them all.

Some objections may be raised against our belief that in the universe is a progressive integrating process. Some will say that while there are particular instances of progressive integration there is no such process controlling the universe as a whole. But we are not saying that the whole universe in every phase of its being is steadily moving toward increased integration. We are only saying that amid all the different tendencies of the universe, this progressive integrating tendency is one. How completely this tendency may dominate the universe as a whole is a matter for further investigation. But whether it is strong or weak, all dominant, or partially dominant, or not dominant at all, it is that upon which we must depend for the greatest goods. And if we fail to adapt ourselves to this process we suffer the greatest ills. We believe it can be shown that this integrating process does dominate the uni-

verse and without it there could be no universe at all. But that is a question which we must consider at some other time.

Another objection may be raised by claiming that while there are innumerable integrating processes at work in the world, there is no single process. Every chemical compound, every blade of grass, every animal shows it. Above all every human mind is a magnificent integrator. Some of the great minds of history have been marvelous in the scope and richness of the elements integrated. Every great historic culture is a vast integrating process. But how can we say there is a single all-inclusive process? Here again we are face to face with a metaphysical problem which exceeds the limits of our present inquiry. But we can say that if these processes spring up everywhere on this planet, this planet must have a constitutional tendency toward integration.

A further objection may be found in the fact that these integrating processes often antagonize one another. There is conflict not only between man and tiger and wolf and lamb, but also many integrating processes within an individual man or group or culture are often in conflict. Every physical and mental disease is an instance of such

conflict. There is destructive conflict between social groups and cultures. How, then, can we speak of an integrating behavior of the universe when there seems to be conflict between diverse processes of integration?

Still another possible objection may be indicated. While some progressive integrations mount to rather high levels, as in some instances of human culture, the process does not continue. It reaches its culmination and declines into disintegration. And civilizations are not continuous with one another. It is not true that as one civilization or race drops the torch another catches it and carries on. Sometimes that does occur; but many a great cultural achievement and many a civilization has arisen, flourished and perished without an heir, so far as we can discover.

All these objections are admitted but they do not touch our main point. Our point is that the universe seems to be so constituted that this movement toward higher integration springs up again and again under all manner of conditions, places and times. Sometimes it mounts high, sometimes not so high. Again and again it may be beaten back or overwhelmed. But on the whole it seems to gain ground as ages pass. It is not limited to

one time, place or single set of processes. It seems to be a characteristic way of behaving on the part of the universe as a whole. To be sure the universe has other ways of behaving also. It disintegrates as well as integrates. But our first point is: It does integrate, whatever else it may also do. Our second point is: Men can increase the good of life and the good of the world only as they adjust to this integrating behavior of the universe and coöperate with it.

There is conflict between antagonistic integrating processes. No doubt of that. But overspanning such conflict there is always something which holds the antagonists together and tends to resolve the conflict either by destroying or subordinating one side or harmonizing the two, or, most frequently perhaps, doing all three in some measure. Domestication of animals is a simple illustration of this progressive integration, and it is a process in which the domesticated animals profit as well as man. As a matter of fact the world process on this planet to-day has brought about a high degree of integration as compared to the measure of interdependence and coöperation between all men, between beast and men, and between men, beasts and things, which pre-

vailed five thousand or ten thousand years ago.

There is, then, overspanning and including the innumerable diverse and opposing processes of integration, a progressively integrating process of great scope which works to bring innumerable components of our world into more profound and intensive mutual support and enhancement. It does this for man and so increases the good of human life when he makes right adaptation to it. This integrating process is the one upon which we must depend for whatsoever goods we can ever hope to attain. Man is one factor in it, but only one, and by no means the master.

We do not for a moment claim that movement toward integration is the only movement at work in the world. There are many disintegrating processes at work, as we have already taken pains to indicate. All is not God and God is not all. All is not good and good is not all. On the contrary unspeakable horror haunts the steps of man through all the years. There is death, disintegration, futility and ruin. There is immeasurable evil which sometimes seems to tear at the very foundations of the universe. There is disintegration which falls upon the magically beauti-

ful constructions such as racial cultures, individual lives and works of art. There is failure and futility of human effort toward peace and unity and creative construction. There is evil in the world vast and devastating. But there is also good. To allow either to blind us to the other is folly. All good is derived from the process of integration. It is derived from God, the integrating behavior of the universe.

An integration becomes evil when it blocks the way to a richer, or more inclusive and more intensive integration. By richer or more inclusive we mean having a greater number of different elements. By more intensive we mean a greater degree of mutual support and mutual enhancement among the integrated components. These are the two standards by which to judge when one integration is higher or better or constitutive of greater value than another. They are the measures of progress. God, the progressive integrating process, is the movement toward richer and more intensive integrations. Such a God at times may be a destroyer, because destruction is necessary in order to have progression. It may be that man himself will sometime be destroyed for the sake of yet higher integrations.

God is terrible; but he is creator of greatest good.

There are some who say: If God is not a personality, or if God does not sympathize with me, or if he is not something else which I claim, then I shall not call him God. It is as though a man stood up and said: Here, God, you measure up to this standard. If you don't, I'll discharge you. The folly is manifest. God is that which progressively and in greatest measure increases the value of existence. The progressive integrating process of the universe is what does this.[2] Hence it is God. In what sense it can be called personal is a matter for further investigation.

In the last two decades many voices have been raised to tell of this new vision of the universe which has resulted quite unintentionally from scientific investigations. When we say it resulted unintentionally we mean that often the scientists, even when bringing forth the facts which resulted in this view, were themselves adhering to a very different philosophy or to no philosophy at all. No doubt many a specialized scientific investigator would still reject this view of the uni-

[2] A more technical treatment and fuller demonstration of this view can be found in the *Journal of Philosophy*, April 26, 1928.

verse, for a specialist is often unable to see the whole.

Religion releases maximum energy when the individual becomes fitted into this integrating process as one function of its working, with some sense of the scope and might of that which thus works in him and through him. But religion cannot do this for a man unless he discovers his organic function in the working of the integrating behavior of the universe, thus finding the passion and destiny which can release all his powers, and the vocation which has all the meaning and value which the most inclusive and intensive system of interaction can put into it. To experience such a functioning of the self in the highest integrating process of the universe known to man, is to experience religious release of energy.

A little time taken each day, with occasional longer periods, for clarifying our function in the integrating process of God, and cultivating the personal attitudes adapted to it, will develop a slowly growing propulsion which will increase in power as the years pass, like a stream swelling to a river as it gathers the drainage of a watershed. There is nothing which can unlock such

stores of human energy as this. It is the religious release of energy. The way we have described the nature of God may not be acceptable to many. But however one may formulate the idea of God, the method of worship and religious release of energy still holds good.[3]

[3] The organization of life which releases maximum personal energy is further clarified in Chapter IV. See especially the last two paragraphs.

CHAPTER III

RECONSTRUCTING SOCIETY

WHO is competent to undertake the task of trying to improve industry, law, politics, the home, education, recreation? Who is wise enough, fair enough and sufficiently unselfish to carry through, or even to propose, a beneficial reconstruction of society? Who is sufficiently free of those prejudices and other psychological kinks that pervert the judgment and turn our purposes to evil ends when we think we are striving for nothing save the good of our fellow men? Here is where some advocates of social change make their mistake. They assume that they are competent without adopting any special method for making themselves so. They are profoundly convinced that if other men would do as they do, or at any rate as they say, all would be well. They are hot to denounce others for being cowardly or lazy or selfish or ignorant or perverse.

Now there is no question but that the reformer is right in his denunciations. We are all cowards,

or lazy, or selfishly profiting by the evil that should be removed, or otherwise recreant to our duty. All this is true; but the sad part of it is that it is also true of the reformer. Every one of us, even the reformer who is so sure of himself and his plan, must undergo personal reconstruction before he is fit to reconstruct society.

The glaring fact that we constantly ignore is that we are all products of the very society that we want to reform. If the social order is evil, then we are evil, for we have been shaped from infancy by its working. The form of this evil in us may be different from its form in others and therefore we cannot see it in ourselves as in them. But it is there just the same. Of course men are not all equally partakers of the evil of society. Some are much more unselfish, much more fair-minded, noble in purpose and intelligent than others. But improvement of the social order is such an intricate undertaking, involving our own personalities so intimately and requiring such meekness, patience, insight and love, that no one is fit for it until after he has subjected himself to some special treatment and constantly re-subjects himself to the treatment to keep himself fit. The savior of society must himself first be saved;

the reconstructor must himself first be reconstructed. Here at the very start is the most common source of failure. Men have failed again and again to do the work of social reformation because they did not first fit themselves for the task.

Some cling to the fond hope that the church may be the agency of social transformation. They admit the individual as such has not the wisdom nor the unselfishness, but that association of individuals called the church is sufficient to the task. Others hold a similar belief in thinking that the individual may become equipped for social service and innovation through the ministrations of the church. Both these views we think are mistaken. The church has important work to do; but its work is not and cannot be that of transforming society in the direction of the kingdom of God. The reason for this is very simple. The church is itself an organic part of the society which is to be changed; it is molded and dominated by the mores that prevail. It can work to change the customs of groups which run counter to its own; but it cannot transcend its own mores which have been imparted to it by the society of which it is an organic member.

The church does well the work of conserving the best society has attained; but it cannot lift society to something higher. The church can conserve, but it cannot revolutionize. The work of the prophet and the innovator must be left to individuals and independent groups, not to the church. But there is a method of private religious living by which individuals may do this which the church as an organization of heterogeneous individuals cannot do.

1. Need of Private Worship for Social Reconstruction

How can the individual, whose mind and character down to the most private impulses of his nature have been shaped by society, ever be able to change society for the good? He can, of course, under the influence of one group try to change another group. But how can he seek for anything better than the common ideals of the best group to which he belongs?

This is the crucial problem. If this cannot be done there is no hope for society except through the intervention of some outside agency. It cannot be helped by the efforts of its own members save as individuals find some way to rise above

society. The kind of help civilization sorely needs, the kind it must have to be saved, is help that will enable it to transcend its best.

There is a method by which the individual can grope after, and in some measure discern, a better way of life than that which is provided by the mores, including the accepted ideals of society. By this method also he can analyze his own faults and weaknesses, and discover and accomplish the kind of personal reconstruction which is required of him to enable him to reconstruct society in the direction of this better way of life. It is the method practiced by the great innovators of history, the founders of the great religions.

To take a single example, Jesus of Nazareth found it necessary to spend much time in private worship in order to make himself fit, and keep himself fit, to serve society and his fellow men. He began his public career by spending forty days and nights alone in the wilderness. It seems to have been his wont to retire to some lonely mountain top or other secluded spot for private worship. Before the last great event of his life he spent the night in Gethsemane, alone except for three sleepy disciples somewhere in the neighborhood. Shall any of us venture to go forth to

reform society and serve our fellows without resorting to rigorous practices for attainment of insight, equipment and reconstruction of ourselves?

2. Two Levels of Community

There are two levels of community. One may call them the two levels at which the social process occurs. They are two modes of social interaction. One we shall call community of the mores, the other community of interdependence and common need. The first is clearly recognized by everybody and is what is generally meant by society. It is what is ordinarily studied by the social sciences. The second, however, is much the more important; but it is difficult to discern and even more difficult to describe.

The first level consists of the established patterns of social behavior, the conventions and institutions. These might be called the forms and instruments of coöperation and communication. They represent and they provide the meanings, methods and values recognized and cherished by the group. Social maladjustment almost always refers to these mores. If a man thinks and acts in accordance with them, if he feels comfortable

and happy when so living, and can get what he consciously wants when conforming to them, we say he is well adjusted to his social group. If, on the other hand, he is conscious of being thwarted when living according to the accepted conventions and institutions, or if he transgresses them because he cannot get what he wants, or because he is psychologically incapable of conforming no matter how hard he tries, then we say he is maladjusted to society.

But there is another level of social community, although it is often overlooked. Furthermore it is often quite opposed to the community of the mores. The man who is socially adjusted to this second level cannot be adjusted to the mores. The two levels conflict so that it is impossible to be well adjusted to both.

The second level is that of common need and interdependence which is suppressed and concealed by the mores. It is that interaction, that mutual understanding or misunderstanding, that mutual support or mutual frustration, that most complicated and subtle interdependence and interpropulsion which lie outside the established patterns of social conduct. For illustration of what is implied take the case of food and shelter. The

established customs and institutions regulate the social process in such a way that a few people have a great excess while others are deprived of the necessities of existence. Yet individuals and groups within a single social system are so interdependent that this need of food and shelter on the part of an individual or class is the need of all. All suffer because some are in need. The mores lead some to act in such a way as to deprive others; but those who are deprived are then forced to live in such a way that they do not contribute to the good of all what they would have contributed if they had been adequately nourished and sheltered. Thus the unsatisfied need of some for food and shelter gives rise to an unsatisfied need from which all suffer, hence a community of need. But of course most of us most of the time are quite unaware of any such interdependence and community of need. Even the people who feel the actual pinch of hunger rarely have any sense that their need is the need of all. Only occasionally does a seer rise up to say: "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me. . . . I was an hungered and ye gave me meat. . . . I was sick and ye visited me."

Another common need in which we all share is that of education in the sense of physical, mental and spiritual development. Here again our interdependence is of such a nature that all must suffer if any are deprived. Yet here again the established institutions direct our interactions in such a way as to hinder in some measure the education of all and to maim and mangle the minds of some until they are scarcely any longer human.

If we may gather up this whole community of need and interdependence and put it into a single proposition, we might say that we all share in the common need to integrate our experience progressively by the discovery or development of an ever more inclusive unifying purpose. (One may say meaning instead of purpose, if he wishes.) This is what every human being needs because it is what distinguishes the human. Furthermore it is a need which is generated and stimulated in us by the processes of social interaction. Yet the established technique of coöperation and communication always operates in such a way as to satisfy this need very imperfectly. That is merely another way of saying that all societies are imperfect, for a perfect society would be

precisely one in which all communication and coöperation served to satisfy this need. The mores of a perfect society would so guide our coöperation as to enable each to integrate progressively his accumulating experience through the discovery or development of an ever more inclusive purpose, thereby giving to all experience its maximum meaning or value.

But this great need is not felt, it is not known, it is unconscious, for most people, except insofar as the mores provide for its satisfaction, and that is very slight indeed compared to the reach and magnitude of the need. It is only the seer, the poet or the prophet who gets any adequate sense of this vast inarticulate craving which is shared by all men, and which binds them together into a great unconscious fellowship. It binds them together for two reasons: first, because it is a need awakened and continuously augmented in them by the social processes of interaction and interdependence, and second, because it can be satisfied only through adequate coöperation and communication. It is a community of interdependence and need that binds them together far more intimately, far more complicatedly and inclusively than the mores.

The people most perfectly adjusted to the mores and profiting most by means of them are probably the ones most oblivious to this community of interdependence and most incapable of ever discerning how much they are the losers through the deprivations of those upon whom they are organically dependent but who do not profit so much as they by the established system of society. These blind and custom-bound can never find satisfaction of their greatest needs as long as this state of affairs continues. But since they are not conscious of these needs they cannot be conscious of the miserable state which they share in common with all other members of the social unit. They, along with every one else in the group, miss those larger satisfactions which can be attained only when a more adequate system of coöperation and communication is established. But men whose views are shaped entirely by the mores cannot see this. The only needs which give them any consciousness of discontent when not satisfied, hence the only ones they ever try to satisfy, are the needs which are sanctioned and fulfilled by the prevailing customs and institutions when these are working smoothly. Sinclair Lewis never wearies of depicting people of this sort.

There is, then, a great community of interdependence and need underlying the mores, concealed and frustrated by the established institutions, but constituting the most precious part of society because it is the foundation of fact upon which a better set of customs may be some day established. It must be the guide and inspiration of anyone who would endeavor with intelligence to reconstruct society. It is the great and blessed community which comforts and sustains the man who is despised and forsaken by the society he wants to change in the interest of needs of which it is not conscious. This community of need and interdependence is not a dream; it is not a hope; it is an actual fact however undiscerned by the institutionalized mind. In the hour of his forsakenness the prophet can sink into the folds of this great fellowship and be comforted. By means of it he can leap over the barriers of enmity that separate him from his fellows and hold with them a great friendliness even while they destroy him. For this great fellowship of common need and interdependence, we repeat, is not merely a dream or a hope. It is a present, existing actuality, however hidden from eyes that see not.

3. Two Kinds of Social Critics

The critic of society differs from others not in the fact that he alone has needs which the prevailing social system fails to satisfy. All are in that condition. But he alone is clearly conscious of these unsatisfied needs; or, at any rate, he alone gives expression to them.

As there are two levels of community so there are two kinds of social critics. The one takes his stand on the community of need and interdependence we have been describing and for its sake tries to change the established order. The other kind of critic, however, has no such basis of reconstruction. He is acutely conscious of the needs that are thwarted by the social system but he does not penetrate to the deeper level of community where the warm fellowship of human kind holds him fast even when he fights most desperately against the common ways of men. Let us distinguish these two kinds of critics by calling the first constructive and the second destructive. These terms do not mean much as ordinarily used but perhaps the context in which we are to put them will give them meaning.

The destructive critic is bitter and lonely except for the possible association of a group of critics

like himself. He is cut off from the nourishing and healing community of society as a whole because of his opposition to prevailing conditions. His social maladjustment is very likely to impair his mental balance; for the human mind is dependent upon social intercourse for its poise and development. It is developed and sustained by the social process. It cannot, therefore, be preserved in proper balance without intimate community with other minds. But the destructive critic (as we have defined him) cannot have that. He has cut himself off from the community of the mores by his acute awareness of its defects and his uncompromising opposition to the ways of men at that level; and he has not found the deeper level of community which we have called the community of interdependence. Therefore he has no satisfying fellowship with mankind. Consequently he is subject to obsessions. He is likely to fall into various forms of mental pathology which psychiatrists have been describing so fully of late. Complete mental poise is possible only for the mind that maintains organic interaction with other human minds.

The constructive critic, on the other hand, maintains organic fellowship with other members

of society even when maladjusted to them at the level of the mores; for he lives in vital conscious membership in the community of interdependence and need. This establishes a bond between him and others which is stronger and deeper than that of the mores. It is a bond which makes him meek before the lowly and fearless before the mighty; for he knows his need and their need is the same and that all men are helpless without one another. Full consciousness of this interdependence saves him in three ways. It enables him to keep his mental balance even when opposed to the mores of his fellow men; it gives him guidance and inspiration for the reconstruction of the social system; it comforts and sustains him by a great fellowship. Even when men in their blindness and misunderstanding have cast him out, he knows he has not lost them from this fellowship. Furthermore this community cheers and sustains him because it is the promise and potency of that richer, better life and more adequately organized society for which he works.

The full measure of this interdependence and common need is very difficult to appreciate because our established symbols belong to the mores, and these, we have already noted, have

no reference to this realm we are now considering. But we cannot think or cognize anything without symbols. Hence one can find his way consciously into this community of interdependence only by means of symbols specially designed for that purpose. Art gives us access to this realm, for it is one of the functions of art to portray that which conventional symbols cannot represent. Art might almost be defined as the creation of symbols to express what conventional symbols cannot express. Poetry and fiction are especially adapted to bring to consciousness by specially devised symbols this community of interdependence which for most of us most of the time is so largely unconscious. But a man may attain insight into it by means of symbols which serve the purpose for him even though they do not pertain to any fine art.

One of the great functions of religious worship, both public and private, is to enable a man to grope his way into this community that underlies the mores. Discernment of this community and adaptation to its requirements is one of the chief parts of the practice of religion. The great brotherhood which some religions have fostered, when it is not mere sentimentality, involves some

discernment of this interdependence which is so deeply hidden from the custom-bound mind. Discernment of this intimate interdependence is one kind of mystical experience.

4. God and Society

The community of which we have been speaking arises out of an interdependence among men which is far more profound than any social relationship achieved through the conscious purpose of human efforts. In fact it is the work of that integrating process we have called God, which is cosmically operative to associate electrons into matter, molecules into living organisms, organisms with a changing and diversified environment into minds, and minded organism into society. Therefore this interdependence is one of the most direct and intimate manifestations of God which a human being can experience. To discern this deep organic community of need and interdependence by which all men are bound together, is to discern the subtle and intricate weaving of the world process by which a web of ever-increasing interdependence is woven silently, secretly, pervasively, through all the doings of men and the workings of the universe. Men are being caught

in a net of increasing interdependence which they themselves never intended to weave, against which they sometimes violently struggle, to which they are always more or less indifferent, but which mightily and persistently develops. If God be, as we believe, the integrating process at work in the world, this is God. To seek to enter more deeply into conscious appreciation of this interdependence, and to live according to its requirements, is to practice religion. In the great net of social interdependence God has caught us fast. We are entangled in the bonds of love and cannot escape, struggle as we may.

God is not identical with society but he is the integrating process which has reached in society its highest historical achievement. In society it has achieved the most complex, inclusive and delicately interdependent association of elements which the actual world reveals to our experience. But this integrating process has in it, so all evidence seems to indicate, further possibilities of integration which far exceed the most complex society thus far developed. If it does include these possibilities, God in the form of possibility far transcends society. Also he transcends society in another direction. This process of integration

has in it a cosmic past which stretches back far beyond the earliest human society. This cosmic past is in some measure and in some form operative in the present. If in society one means to include all the accumulated precipitate of this cosmic past, he can do so; but he is then using the word "society" in a very different sense from its ordinary meaning. He makes society a cosmic process. Thus cosmically conceived, society begins to approximate God, although God is still to be distinguished from it since God involves, in addition, the realm of further possibilities of integration.

Therefore God is much more than society as it now exists and as it is generally understood. Nevertheless society as it now exists, consisting of the great community of undiscerned interdependence, and not merely the customs and institutions, is the fullest expression of God in the realm of actualized historic achievement accessible to human experience. This community of need and interdependence is, then, a proper object of religious devotion. But we must reiterate that this does not apply to the established customs and institutions.

The methods of private religious living that

we have already described in previous chapters can and should be used to search out the requirements of this interdependence of men and to reshape the habits and impulses of the individual in adaptation to them. In worship of this sort one turns away from all other things and contemplates the fact of this unexplored interdependence of men with all its possibilities, which is God. Thus he will strive to attain some deeper insight into this great fact of human interdependence and fellowship wherein God is revealed. He will "ponder in his heart" the social experiences he has had with a view to finding those deeper meanings and integrating objectives which bind men together but which have not yet come into the full light of social recognition. Then he will searchingly examine his own habits and attitudes to discover what hinders him from serving more fruitfully this sacred community. He will formulate as clearly as possible those personal attitudes which are required to connect him creatively with his fellows to the end of reconstructing the established system to meet the needs of human interdependence.

One of the most important things to be done in private worship is to establish by means of

auto-suggestion that attitude of mind in which one will be constantly searching through all his association with others for more complete mutual understanding and coöperation with them, quick to catch every hint that shows the way to better understanding, sensitive to every sign that tells him he has missed the way, patient and long-suffering before every rebuff, with a meekness which cannot be humiliated nor angered because it has laid hold on a bond which cannot be broken and which lifts him above the petty pride that is subject to humiliation and anger. Perhaps he will establish this questing attitude by some such words as these, repeated many times in solitude: I enter into deep organic creative community with all mankind.

CHAPTER IV

METHOD OF DEALING WITH COMMON THINGS

PERHAPS more lives are ruined through inability to deal with little, everyday common things than for any other reason. Great disaster and tragedy are noised abroad but there is only one such defeat for a thousand lives that silently crumble away before the constant beating of trivial matters. The most common doom of man is to be destroyed by trivialities. Every one of the thousand little things that enter into our lives every day will weaken and eat away our strength unless they are assimilated into some integrating purpose of living. If they are not so assimilated they are like so much waste material clogging and poisoning the processes of life.

Little common things cease to be trivial, take on meaning, and become sustaining food instead of clogging poison, only when they are made to play some useful part in fulfilling the larger purposes of our lives. The difference between little

things integrated into some larger system of endeavor, and little things not so integrated, is a difference that can be found displaying itself almost every day of our lives. If I pound nails into a board one after another, one after another, on and on, changing occasionally to work a saw up and down, the upward movement following the downward and the downward the upward, but with no other meaning or value, the whole process becomes a degrading and spiritually devastating experience. But if I do precisely the same things with the integrating purpose of building a cabin in the woods for my summer camp, it becomes enjoyable and spiritually edifying. If I put one foot before another, then the other foot forward, and keep it up hour after hour throughout the day, and continue to do the same next day and so on for weeks, it becomes intolerably monotonous. If we could limit the process to such a meaningless addition of trivial units it would probably be intolerable. If a man could be physically and psychologically forced to do nothing but put one foot successively in front of the other for days at a time he would either commit suicide, become imbecile, or go insane. But if he made exactly the same movements day after day and

week after week under the integrating purpose of walking to the place where he could woo the maiden he loved, or under the purpose of scaling Mount Everest, the process might be an inspiring and immensely enriching experience.

No life is cut down to a succession of such small and trivial units as pounding nails into a board or moving one foot in front of the other. Such a life would not be humanly endurable. It would be killing torture. But innumerable lives approach more or less remotely such triviality. They do more than drive nails; they build cabins. They do more than merely add one step to another; they walk to places with purpose to woo or do something else almost as interesting. Sometimes they integrate these two processes. Then it is not merely cabin-building plus wooing, but the two integrated into a single system called home-making.

Men and women, then, do integrate many common little things into meaningful systems. Yet a vast number of other little things which they do and think and feel and say are not so integrated. These unorganized doings, thoughts, feelings, sayings are mere trivialities. They do not belong to anything. They are not integrated

under any purpose. The sum of them is a mere addition, a hodgepodge, a heap of odds and ends, without any organic unity, without any creative synthesis among the parts, without any such joining together of the parts that each can have all the value and all the meaning of the whole. They are an additive, not a creative unity; a mechanical, not an organic unity. They are a heap, not a living organism. They are a pile of twigs and branches, not a growing tree.

The only way to deal with little common things is to integrate them into some larger system of endeavor and aspiration. If we do not do that, they will render our lives barren and meaningless, hopeless and valueless. They will drag us down to hell. That wide gate and broad way which leads to destruction is not made ordinarily of monstrous and terrible things. It is made of little things which lie about unassimilated into any comprehensive system of endeavor. They work like poison. They disintegrate the systems we have actually achieved.

Most men in their youth do integrate house building (or the work required to pay rent) with wooing in such fashion as to achieve that larger system of living called home-making. For a time

this system of home-making may grow, integrating into itself many other things such as riding in the automobile, going to the theater, developing the business or professional career, reading, joining and serving a church, making friends. All these activities and much else may be brought into such a system that they support one another, each contributing its meaning, its interest and its value to the whole, and the whole giving to each item all the meaning, value and interest that the total system has achieved. There may be other systems of interest in the life of the individual which are not integrated with this one called home-making. Or the home-making system may be integrated into some still more comprehensive, precious, and meaningful process of living. But in any case there are bound to be a great many little things which are not integrated into any organic process.

Now as the years go by this mass of petty, meaningless things may mount up more rapidly than the growing system of home-making or whatever the dominant integrating process of life may be. When that is the case these unassimilated matters interfere with the home-making process or other system. They may gradually

break down the home-making system until there is no large organic unity left. The business or professional career may break away and cease to be inspired by the interest of the home. The house may cease to carry all the significance of home and become merely a shelter. So the various parts may break asunder. So the life may disintegrate. So the various activities may become ever more disconnected, more meaningless, approaching that soul-killing horror of driving nails and adding steps one to another without any integrating purpose organizing it all into a meaningful unity. Such is the story of many a human life.

Every life begins to build organic systems of thought, word and deed. It must do so else it would not be a life at all; for this growth of organic unity is what constitutes life. But these systems of endeavor may soon cease to grow and begin to disintegrate. Other systems will grow up to take the place of the old ones; for every life must have some system. But these new integrations also turn to disintegration while still others are begun only to dwindle away in the end. So the struggle goes on, futilely, miserably, hopelessly. It is life struggling against death;

organism against mechanism; spirit against matter; creative synthesis against addition of units.

Some people reach their highest achievement of systematic unity at adolescence; after that their life is a slow decline toward disintegration, although the individual may continue in the form of an animate body until it is a hundred years old. Others may achieve the richest and fullest life in the early twenties and from then on decline. Others may keep on growing in the meaningful organization of small matters until extreme old age. These last are the only ones who have learned how to live. They alone have mastered the method of dealing with common things. The satisfying life chiefly consists in the transformation of trivialities into organic constituents of a total life purpose whereby the trivialities are transformed into valued components of a meaningful unity.

Putting it roughly we may say there are two kinds of life, with all gradations between the extremes. One is the brush-pile life; the other the big-tree life. One is a pile of twigs and branches; the other is an organic system. In the first the several parts do not vitally sustain one another. In the second every little detail, every

leaf and twig, has some important and vital part to play, and is precious because it carries in itself the value of the whole which it represents and to which it organically belongs. Of course no life is merely a heap of disconnected parts; and no life is completely organic. But roughly speaking all lives may be divided into two kinds according as they are symbolized by the brush pile or the growing tree.

Now if one wants to win popular acclaim in a short time, do something imposing with a rush, make a stir, seem to excel, display great quantity of achievement, in a word, if he wants to "succeed" as America commonly rates success, he has no choice. He must give most of his time to making a brush pile rather than growing a tree. For one can make a huge brush pile far quicker than he can grow a great tree. If one works with great energy, giving all his time and strength to it for a few years, he can build up an enormous brush pile. The brush pile may represent wealth; it may represent social prestige; it may represent wide notoriety; it may represent stir and commotion; it may represent quantitive surpassing of others in almost any socially recognized line of endeavor. But the few years that suffice to bring

a brush pile to overshadowing proportions will leave a tree a mere sapling. The progressive integration of a life cannot be made to grow as rapidly as one favorably situated can accumulate wealth or any other mere additive sum of things. But such a one lives miserably and meagerly no matter how great may be his "success," no matter how high he may have piled his achievements, his popular acclaim, pleasures, comforts, luxuries. His life is empty, foolish, futile. For life can find fulfillment only in more life; and life is measured by the degree of organic unity achieved. To live is to integrate.

Three conditions prevailing in the United States make it very difficult to accomplish that progressive integration which life requires. One is the accepted standard of success just described. The other is the great array of disorganized fragments of other civilizations which we have inherited. Perhaps no people in the history of the world ever accumulated, in so short a length of time, such a diversity of traditions, theories, ideals, religions, philosophies, languages, all dumped together like a pile of fragments. They have come in such profusion that we have not been able to integrate them. Of course no indi-

vidual meets them all, but every American individual meets such a number of these unorganized fragments that he finds it very difficult to preserve his integrity.

The third obstructing factor to the progressive integration of a life in the United States and throughout Western civilization is the number and power of machines. A machine is an instrument which may be used for any purpose. If there is an integrating purpose to direct it, it can render great service to human living. But if it is not so directed and still is used to do great quantities of work, the result is disintegration; and the more powerfully productive the machine the more disintegrating because of the increased force of the unorganized processes which it engenders.

Under such conditions it is no wonder that men find themselves so frequently doing nothing but adding disconnected fragments to one another, driving one nail after another, taking one step after another, one love affair after another, one automobile ride after another, one opera concert or ball game or novel or lecture after another, adding one more unit to the industrial output, making one more extension to the size of the cor-

poration, to the size of the town, to the size of the bank account, following one more "ism," taking up one more "philosophy."

Our problem resolves itself to this: How can the individual achieve a life purpose which will enable him either to integrate, or exclude from his life, the innumerable experiences which modern life pours down upon him?

One of the most important means to this end and one of the most neglected is the practice of worshipful solitude. Periods of solitude are necessary to give opportunity for social experiences to become assimilated into the unity of the personality. Not to practice such worshipful solitude is to make the mistake of the man who is always eating and never gives his organism opportunity to assimilate what he has eaten. We must have solitude rightly used in order to assimilate the influences which play upon us from the heterogeneous world of our Western civilization. People in constant physical contiguity become shallow. They are pulled hither and thither by diverse and contrary influences. The stream of stimuli which plays upon them to modify their thought and action and way of feeling is so diversified in character and so unintermittent that

the effects cannot work deeply into their lives and cannot be organized into an individuality. Thus a man becomes a heap of disconnected pieces gathered from innumerable sources. He becomes a brush pile, not a growing tree. He becomes restless, shallow, constantly busied about trivial things. The cure and the preventive is practice of worshipful solitude. The method of such worship we have already described in chapters one and two.

Suppose one is offered the opportunity to increase his income or attain some position of higher social prestige, or win more popular acclaim. A man can rightly accept such an opportunity only when he is able to find through it larger fulfillment of his individual life purpose. If he cannot do this he must refuse. He must solve his problem of acceptance or refusal in the hour of worshipful solitude.

The chief characteristic of modern life is profusion and complexity of goods.

> Hence the broad difference between theory of value in the contemporary and European sense, and theory of value in the earlier or in the non-European sense. Once theory of value meant the search for the good, the

> quest of that good, if any, which is attainable and secure. Today it springs from a sort of embarrassment of riches. How shall a man choose from what is offered him? How shall conflict be reduced or eliminated? The problem, in other words, is that of establishing a principle of selection and a method of reconciliation by which order and harmony shall be brought out of a bewildering chaos and confusion of values.[1]

In such a situation the great temptation, to which all have yielded at some time or other, is to absorb greedily what is offered without regard to organization and personal integrity. When that occurs the goods taken become evils to the person who takes them.

Merely to acquire knowledge about all these matters that fill the modern world is dangerous. A great art of life to-day is the cultivation of selective and discriminating ignorance. Every morning the newspapers deluge us with a Niagara of information. The radio is eternally pouring out a mass of things to attract the attention. Books, especially books of fiction, come forth from the presses of the world in a Nile-like flood and tend to distract attention from things of

[1] Ralph Barton Perry, *Theory of Value,* p. 16.

major importance to things trivial. Our morning mail is full of knowledge—of a sort. Advertisements that blare and glare and blink at us have rendered many a life superficial and scattered because of time and energy and thought given to them.

The only kind of knowledge worth having is the knowledge that can be used in solving the important problems of life. All other knowledge is excess baggage. It is surplus weight. The man who tries to absorb all the miscellaneous and indiscriminate interests which modern life thrusts upon him is sure to become intellectually and spiritually obese. He needs to get his knowledge down to fighting weight, which means knowledge usable in vital problem solving. The rest is fat. Consider a man possessed of all the interests which a man must display in order to appear well informed and up-to-date in polite society and who cannot be caught in flagrant ignorance. Give him a problem to solve—a vital problem that requires profound and accurate thinking. You can see his knowledge bulge and billow and roll but he cannot land a knock-out blow on the solar plexus of the problem.

To be educated means to know how to be

wisely ignorant. The educated man does not know all the facts, but he knows what facts are worth knowing and what facts are not worth knowing. He knows where to go to get information when he needs it. But above all he knows how to keep himself in sublime ignorance of that overwhelming mass of petty and worthless matters which distract a man from the important issues of life and render him intellectually and spiritually degenerate. The business of the teacher is to show people how to be ignorant in this manner.

There are two kinds of knowledge that every man needs to have. All the rest he can cast out. One of these is specialized knowledge. Every man needs to know the things that pertain to his own special kind of work. If he is a garage man he must know about all the different kinds of cars. But if he is not a garage man he has no business knowing about all the different cars. If he is a movie director he needs to know about all the great movie stars. But if he is not a director he has no business knowing. Every man must have a speciality and be master in that field. That is one kind of knowledge.

The other kind is very different but it is just

as important. Perhaps it is even more important. There are certain great summit facts pertaining to every historic culture. Any man whose life is nourished by that culture must have knowledge of these summit facts or at least some of them. Not only does he need to know these facts; he needs to contemplate them. He needs to bare his heart and mind and sensitivity to the radiance and lure and transforming power of them. But he cannot do this when his vision is dimmed with the dust clouds of worthless knowledge and unorganized interests.

James Stuart Mill once said that this old world needs to be reminded occasionally that once there trod this planet a man by the name of Socrates. The life and work of Socrates is one of the summit facts of our Western culture. Some one was mourning how the world has forgotten Sappho. Through all the centuries there has been so much scandal and gossip, so many wars and kings, such innumerable array of petty things that now

> Only old philosophers and foolish dreamers know
> What lady lived in Lesbos a weary time ago.

It is not at all certain that knowledge of Sappho is indispensable, but it would be sad

indeed if the time should come when only philosophers and foolish dreamers know what man once trod in Galilee a weary time ago.

The fostering and nourishing of an organized personality and integrating purpose by exposure to summit facts is the method of excluding worthless things. What things are worthless depends upon a man's capacity to integrate diversified and multitudinous experiences. How much he can integrate depends on what kind of purpose rules his life. What would destroy the integrity of one man's life would be only the needed sustenance for another. But every man needs from time to time to turn away from his specialized field of knowledge and all other interests and yield himself up to profound appreciation of certain summit facts. The summit fact above all is God, the integrating process of the universe.

By the time a man is forty or fifty he should have discovered something in life to live for which is more passionate than love because inclusive of it, more compelling than sex, more relentless than hunger, something as inevitable for him as death, and something which will cast a sunset splendor over the darkness of death. Such a life grows through the years by progressive integration of

common things. To achieve such a life under the conditions which prevail in Europe and America to-day one must know how to use his solitude in such a way that his native endowment, his accumulated experience, his particular present problems and the integrating process of God can grow into that unity which makes up his own individuality. Also, such an organization of life releases maximum personal energy. Little things unorganized wear us down to exhaustion. But when these little things are intimately integrated with an organized totality of interests, the same labor expended upon the same things leaves us still abounding in energy.

We find our life's fulfillment when we enter into appreciative organic union with ever more of the total concrete fullness of the world; for in so doing our lives become identified with that cosmic activity which is the sustainer and magnifier of all values. But we must proceed toward this organic union with the fullness of things by a slow and selective process.

CHAPTER V

MEETING A CRISIS

A CRISIS is dangerous. It will make us or break us. Like a wave we must ride it to victory or be whelmed beneath its flood. One becomes suddenly ill in the midst of an important undertaking. It is a crisis. Out of such illness some men have risen to a great career; others have been dragged down to ruin. The son who has been carefully reared is discovered to have stolen money. It is a turning point in the life of the family, leading to deeper mutual understanding and coöperation, if rightly met, or leading to deeper disaster if wrongly treated. The investment which was to pay for the education of the children vanishes in the bankruptcy of a firm. It calls for a reorganization of life purposes and transformation of habits whereby powers and possibilities are brought to light that might have remained forever hidden; or else the family sinks and sinks. Some one dies under

whose love and shelter we have lived. How shall we meet the crisis? Crisis generally wears the face of disaster. But it is not disaster; it is opportunity, if we make it so. But it rests with us and the way we avail ourselves of the integrating process of God. It is the fateful moment when we must change our ways for good or ill. It is the turning point whence paths diverge. It is the situation in which old habits no longer suffice to produce desired results. Either they produce no noticeable results at all, or very unexpected and undesired ones. It is the time when the integrating purpose of a life may be broken; but that very breaking makes possible the development of a more inclusive and meaningful life purpose, whereby things which had to be excluded as worthless take on value and all the world becomes more precious.

The chief thing to note about a crisis is the fact that it requires a reorganization of habits. Therein lies its peril and its promise. Old ways of life are disrupted. We must seek new ways. How shall we do it? When old habits no longer suffice and we are forced to seek new ways, how shall we conduct ourselves in order to find the way to greater good and escape the way of

ruin? How to meet a crisis. That is our problem.

1. How Not to Meet a Crisis

There are three wrong ways to meet a crisis. One is to fail to see it. The second is to see it and fear. The third is to be so custom bound and habit ridden that we cannot change our ways and meet the strange new demands that are made upon us. Let us consider each of these in turn.

Often crises come and go, the backwash sweeping men off their feet, and the men never discover there is a crisis until they find themselves struggling in the wreckage and it is too late. They are so busy doing the little thing that is directly at hand. They do not take time, as every man occasionally should, to draw apart from the continuous succession of one little thing after another, and look deeply into the events of life, and far abroad, and so be in a state of mind to catch the significance of a crisis when it begins to loom. They do not mount the watchtower of worship. It is easy to become so engrossed in the daily grind that we cannot see the crisis in its beginning. Again, some people are so blindly optimistic that they refuse to see anything

which does not sustain them in what they happen at the time to want to do. Blindness to the fact of crisis is probably the most common fault and the most common reason why men are hurt instead of helped by critical situations when they arise. They simply do not see the need of reorganizing their lives, and readjusting their habits. They are not alert; they are not sensitive to those changes which betoken the oncoming of a crisis. They may note the signs that indicate a change of weather, as Jesus said, but they do not observe the signs of the times. While Noah builds the ark they laugh him to scorn. So the flood comes and finds them unready.

The second wrong way to meet a crisis is in fear. Sometimes, strange though it may seem, fear is joined with blindness. If we are afraid the easiest way is to hide the head in the sand and ignore what is going on. Sometimes it is something else than the crisis which causes us to hide our eyes in fear and so remain in ignorance of the critical nature of the situation. Again, it may be some sign of the crisis which makes us shut our eyes to any further developments of it.

But this is not always the way fear affects men.

It does not always make them shut their eyes to danger. But it has other effects just as harmful or worse. It is never the right way to meet a crisis. While it does not always blind, it probably always distorts the vision and prevents us from seeing things precisely as they are; and crisis is a time when, above all others, we must see things as they are. Fear confuses the mind and renders our thinking inaccurate; but crisis is a time when we must think profoundly, comprehensively, accurately and swiftly. Fear disorganizes the will and prevents us from reaching a final conclusion and taking definite action. It is likely to throw us back into all sorts of wasteful and vacillating and futile practices just when we need most of all to conserve all our time and strength and resources. Next to blindness, fear is the worst thing that can befall us when we face a crisis. Possibly it is worse than blindness, at times.

But when we say that fear is the worst way to meet a crisis we must note a distinction. A crisis ought to stimulate us. It probably always does when we face it and recognize it for what it is. This state of stimulation might be called a state of fear; that is, it is a state in which our

latent powers are aroused, the action of heart and lungs quickened, the blood courses more rapidly through all the arteries, the total rate of metabolism is accelerated. But there is a vast difference between that state of stimulation in which we are given most complete command over all our powers and that state of fear in which the stimulation causes confusion and disorganization of the personality. It is this last which we condemn as the worst way to meet a crisis.

The third wrong way to meet a crisis is by persisting in old ways, refusing to modify and reorganize our habits, and, if need be, our total way of life. This may be due to stubbornness or conceit; it may be due to lack of plasticity in our habits, we being physically and mentally stiffened into fixed patterns; or it may be merely due to lack of imagination. But crisis requires change on our part, ofttimes swift and radical change. Except ye turn and become as a little child ye have not the plasticity required to enter the kingdom of Heaven by way of a crisis.

2. The Right Way

Knowledge of the three wrong ways to meet a crisis helps us to see what is the right way.

Rightly to meet a crisis and ride it to victory we must be alert, fearless and plastic. These three requirements should be stated a little more fully.

To be alert is to be sensitive to changing conditions, keenly aware of the dangers involved as well as of the other possibilities. Can we be sensitive to danger and possibilities of various kinds, surveying the situation in its fullness, face it squarely, feel the full stimulus of it, and yet be free of that fear that distorts the vision, confuses the thinking and weakens the will? That is the test. These two things must be united if we are to master the crisis. We must face the issue squarely and unafraid.

Then we must be capable of changing our ways. The right thing to do in any crisis always requires some marked change in our manner of living; otherwise it would not be a crisis. Sometimes such a change requires great sacrifice. Also the good to be gained by means of the sacrifice may be problematical, depending on a venture which is by no means certain of its outcome. Furthermore this good to be gained, while it may be beneficial to others, may not be acceptable to us as a good except as we so change our interests

and ways of life as to share in the good of these others. Thus the crisis, demanding sacrifice of us, cannot be met without great capacity for transformation of our total personality and way of life.

To meet a crisis adequately, then, we must have clear vision with alertness and sensitivity; we must be fearless; we must have capacity for transforming the organization of our lives. The problem we have to solve is to discover how these three traits of personality can be acquired; for it is only by means of these that we can meet a crisis in the right way.

3. How to Achieve the Right Way

The way to be alert we have already suggested. It consists in drawing aside from the daily grind at regular intervals in order to catch the hints and intimations of important events going on round about us or about to occur. These subtle but exceedingly important suggestions we shall miss unless we adopt the right method. Following is what we believe is the right way.

Occasionally we must go apart and relax, waiting in quietness in some solitary place so that there can rise into consciousness any hidden thing

which we have been experiencing but not noticing. Many things enter the fringe of consciousness unnoticed, and sometimes these unnoticed bits of experience have tremendous significance for us and others. But we shall never come to know them and their significance unless we take these times of quiet worshipful waiting in which they have opportunity to rise into the focus of consciousness. Words and attitudes and expressions of the face in our associates have been saying something to us but we could not understand their meaning until the relaxation of these quiet minutes allows these experiences to enter the mind with their load of meaning. Hence this is the method of practicing alertness in the midst of thronging, changing, mysterious movements going on round about us. If there is a crisis looming before us, we shall discover it more certainly and more quickly in this way than in any other. If a crisis is already upon us and we have failed to note it, we are most likely to discover it when we practice this method.

But, one may object, in many a crisis one has not time to relax and wait in worship for accumulated experience to yield up its meaning. That is true. If one waits until the wreck has occurred,

it is too late. But many crises can be foreseen if the method is practiced which we have described. And even when foreseeing is impossible this method can equip one with that sensitivity which critical situations require.

But how can we rid ourselves of that demoralizing kind of fear which we described previously? This is one of the most important and the most difficult things. Yet there is a sure way of overcoming fear. You cannot necessarily keep it from falling upon you. But when it comes you can find a cure that never fails, if you learn the method of it. You can recover your self-command, restore your nerve, and regain clarity of vision. Fear will occasionally seize us, with all its demoralization, but the important thing is to know a method by which to escape from its clutches. We shall try to describe that method.

Stated very simply, the cure of fear is the practice of the presence of God. But that statement is hardly full enough to mean much to one who has never used the method. One is free of demoralizing fear just as soon as he is ready to accept the facts precisely as they are. Fear of the demoralizing sort is the endeavor to make things seem to be different from what they truly

are. It is shrinking, cowering, hiding, in the spirit if not in the body. That means trying to hide the facts out of sight and to make them seem different. As long as one clings to the hope that things may be better than they seem, he is subject to fear. There is a record of the man who found he was going blind. As long as he clung to his failing eyesight, he was fearful and depressed; but when at last he saw there was no hope, resigned himself to inevitable fact, and set to work to cultivate his sense of touch in order to become an expert flour tester, his fear departed. The man who cannot face the likelihood of defeat and failure, who must keep these out of mind in order to sustain his courage, is still a coward. Cyrano de Bergerac said: "I have never fought with hope to win," meaning that his courage did not depend on the hope to win. As soon as one is ready to accept the facts and commit himself completely to the course they indicate, surrendering himself to the keeping of reality, he can lift his head unafraid, alert and ready to make every possible use of circumstance, unshrinking, however grim reality may appear.

Now this state of complete self-committal, this total self-surrender to reality, with consequent

command over all resources of personality, is possible when one fills his mind with the thought that underneath all other facts is the basic fact upon which all else depends. This basic fact can be called the structure of the universe or it can be called God. Whenever we commit ourselves in love to God, accepting him with affection and all else for his sake, we are free of fear. This is the method practiced by Spinoza; and few have lived so fearlessly as he. This state of mind requires cultivation. We do not have it by nature, or, if we do, the conditions of civilization amid which we live have submerged it. This state of mind must be cultivated in seasons of worship. The cultivation of this state of mind in which we feel ourselves sustained and moved by the basic fact of the world is what we mean by the practice of the presence of God. It casts out fear.

If in time of crisis one feels he is losing his nerve, and the disorganizing chill of fear creeps over him, let him retire for a little time and be alone where he can recover this state of complete self-committal to reality for the love of God. If he has never practiced the presence of God in the manner described, he may not be able to do this.

But if he has practiced it, he can in every time of need recover his poise. And becoming master of himself, he can master circumstance. He can even master death, in the sense of facing it fearlessly and making it yield up whatsoever profit it can be made to yield to himself and to his fellow men. Many a godly man, and preëminently Jesus, has been able to make his own death serve him well for centuries after he was gone. We remember Latimer calling across to Ridley when the two were burned to death for their religious faith: "Be of good cheer, Brother Ridley, for we shall this day by the grace of God light such a candle as shall never be put out." They did. Latimer turned that crisis to good account. He met it right.

The third requirement for meeting a crisis, we said, was plasticity. This is something which cannot be achieved at the last moment in the hour of need. It must be cultivated and preserved from childhood. If one has lost it he may be able to win it back by a long slow process; but it is far better to keep it.

How can one preserve plasticity? By putting himself in the situation where he can feel awe and wonder and reverence; for awe and wonder

and reverence are states of consciousness which indicate that one is reacting to something very different from the common matters of routine habit. Awe, wonder, reverence are the exact opposites of rigid routine. They constitute that precious childlike attitude which Jesus said was prerequisite to entering the Kingdom of Heaven. The reason they are prerequisite is very plain. It is because they represent in a man that plasticity which enables him to undergo transformation. Each man must seek out for himself those conditions which arouse in him these attitudes. For without them he cannot find the gateway into the kingdom of Heaven which is opened before him by a crisis.

A crisis is an experience which we have never had before. It throws us into a state of disorganization. An experience which affects us deeply, and is different from all that has previously befallen us, must inevitably throw us into a state of disorganization, for we cannot react to it in any other way. The only other alternative is to be wholly unaware of it and insensitive to it. An experience of sensitivity and disorganization is a necessary stage to a more inclusive organization of our world and of ourselves as

functioning members of that larger world. Hence crisis, when rightly met, ushers us into a richer and more significant world. Without it we could never enter so deeply into that progressive integration of more significant and unified worlds, which is the work of God.

Our habits constitute one condition determining the kind of world we live in. When our habits are disorganized that condition is removed. In so far as disintegration of all habits is a state out of which any kind of habits might emerge, it is a state out of which any kind of world might arise in so far as the emergence of any kind of a world is dependent upon a certain system of habits. Therefore crisis offers the golden opportunity for creativity. It is the call of God to join with Him in the making of a better world. It is a time of danger and suffering; but there is glory in it for him who will face it alert, fearless, and with capacity for transformation of his own personality and all the ways of his life.

Crisis shatters the little dome of daily life. Can we find a vaster dome above? We have tried to sketch a method by which it may be done.

CHAPTER VI

PUBLIC WORSHIP

In the public worship which we here have in mind we gather together to help one another find God each for himself and in his own way. As a group we try to coöperate with each to help him make that adjustment which is most helpful to him personally. Hence public worship of this sort is a method of private religious living even though it be a group worshiping together. This kind of public worship might be called coöperative worship as distinguished from collective worship. It is worship conducted by a deliberative group. It stands in contrast to that kind of worship which arises when the group becomes a psychological crowd. The difference between a deliberative group and a psychological crowd is well known.

In the collective worship conducted by a crowd the chief end is to produce the emotional glow and satisfaction that comes from feeling that we

are all together and having the same experience. Each member of the crowd is brought to a state of acute suggestibility by the interacting of many individuals on one another so that any thought or feeling suggested by the leader is transmitted to every one in the crowd and is tremendously intensified by the stimulus of many people interacting on one another in having the same experience.

The kind of public worship we now wish to consider, on the other hand, is that in which each individual member conducts his own personal worship under the stimulus and coöperation of the group. All do not have the same thoughts. Each does not passively yield to the sentiments that sweep over the crowd. On the contrary each exercises his own initiative and seeks out that personal adjustment to God which will help him most. Public worship of this kind is a gathering of people who have come together to provide for one another those conditions which the individual cannot provide for himself but which are most helpful in enabling him to worship according to the unique requirements of his own personal need. Public worship of this kind is a coöperative undertaking in which each member of the congregation takes some initiative. Each

endeavors by his own personal effort to achieve for himself the ends which the entire service is designed to accomplish.

Coöperative worship at its best is always more or less of an unattained ideal like everything else at its best. Actual attainment falls short because for one thing, the worshiping deliberative group is always in danger of becoming a crowd. For some members, perhaps, it is always a crowd. Also some members of the congregation will doubtless fail to join at all in the worship. The visitor, the casual attendant, and others, may be mere onlookers. Even regular members cannot intelligently coöperate in many cases unless they are instructed and trained and inspired. Much instruction should be given church attendants concerning what the group is trying to do when it is gathered together in worship. Unless the regular members clearly understand the character of the common undertaking and its great value, they can scarcely coöperate with intelligence and zeal nor exercise their individual initiative as they should. Hence there is nothing more important for church members to do than to discuss the character and purpose of their worship together, come to some genuine agreement

concerning its purpose, and see to it that all who participate are informed on the matter so far as possible.

We do not mean to deny the value of crowd worship. It has its time and place. Indeed we think that most public worship, at least for many people, is crowd worship. But crowd worship is not a form of private religious living and we are here considering only the latter. Most discussions of public worship probably have in mind the crowd type or, if such is not the case, at least the two types are not commonly distinguished. We shall give our whole attention, however, to coöperative public worship rather than to the collective type, to the worship of the deliberative group rather than to that of the crowd. We do this because we believe the former has been unduly neglected in discussions of this subject. Also we believe it is the most valuable form of public worship and the way in which many people participate in the services of the church even though for the majority it be otherwise.

1. Three Phases of Coöperative Worship

In public worship of the coöperative deliberative type all members of the congregation

(ideally) coöperate with each individual in his personal endeavor to worship by providing (1) beauty in such form that it can be religiously experienced, (2) rituals, prayers and readings which will enable the individual to achieve an appreciative and critical survey of human experience in widest scope and fullest content, (3) a readjustment of personal attitude to the end of living more successfully.

These three phases of public worship may or may not be separated from one another. All three may enter into a single act of worship, as in the singing of a hymn or the pastor's prayer, where the music, the rhythm, and the poetic imagery of hymn or prayer provide beauty, the words present a survey of human experience, and the aspiration expressed induces a better adjustment of personal attitudes to the requirements of living. On the other hand these three phases may be more or less separated. For example, the first part of the service may be chiefly devoted to beauty; the second part, as in the scripture reading and pastor's prayer, given over to a survey of human experience; the third part, preeminently the sermon, to the readjustment of personal attitudes which are needed for more

successful living. At times it may be possible to separate these three phases even more widely, giving one whole service to pure beauty, another to the survey of experience and still another to the establishment of required personal attitudes. Ordinarily, however, we believe they should go together.

It is plain that the isolated individual cannot ordinarily provide for himself such beauty as can be provided in public worship. Hence people must gather together in churches to help one another. Also the public gathering can provide agencies and instrumentalities for stimulating the imagination and spreading out a rich panorama of human experience which to the isolated individual, generally speaking, is quite inaccessible. So far as concerns the third phase of worship, the readjustment of personal attitudes, it is quite possible that in many respects the isolated individual can do it better by himself if he is a trained worshiper. Certainly there are some profoundly important personal adjustments which can never be made except by means of private worship. Private worship is one essential to Christian living. But many people are not trained worshipers and cannot do this for themselves. And even when they

can, often they will not. Also there are certain readjustments of personal attitudes which cannot be made without the help of the worshiping group, the religious experience of beauty and the rich panorama of human experience which public worship provides.

Of the three phases of public worship which we have mentioned, the first, the religious experience of beauty, will demand most of our attention. The reason for this is not that it is necessarily most important, exceedingly important though it is. But this phase of worship, we believe, is in greater need of more adequate recognition than the other two. Before we take up the religious experience of beauty, however, we must briefly indicate the character of the second and third phases, namely, the survey of experience and the readjustment of personal attitudes.

2. The Survey of Experience

The survey of experience which public worship must provide is what Von Ogden Vogt calls the celebration of life.[1] The Bible is a survey of experiences which have great religious signifi-

[1] See his *Modern Worship,* Macmillan, 1927.

cance. That is the reason we use it so constantly in both public and private worship. One of the greatest problems of human life, which worship alone can adequately solve, is to attain some strategic point of vantage whence we can look out over the way we have come, and the way our fellow men with us have come, to the end of ascertaining how this human life of ours is moving, whither tending, and above all to get some notion of the working of that most important factor in all our living which is God. In order to find God we must survey our experiences widely and deeply, for He can be found nowhere else than in the wide reaches and rich fullness of our experience. Hence to discern him we must get some perspective of this reach and fullness. We must come up from the ravines and underbrush of daily life and stand on some summit where our vision can sweep the breadth and depth and height of the hills and valleys where human feet have trod. For example, the twenty-third psalm gives us such a vision of the high hills and dark valleys and green pastures of human experience. He maketh me to lie down in green pastures . . . though I walk through the Valley of the Shadow.

3. Personal Readjustment

Only by means of the appreciative and critical survey which we have described can we intelligently enter into the third phase of worship which has to do with readjustment of personal attitudes. Only with the insight into the ways and conditions of life which such a survey provides can one intelligently analyze himself to discover what readjustment of personal attitudes in himself is needed in order to live more effectively; and then by means of prayer establish these needed readjustments.

What are these personal attitudes which must be established in order to live effectively? They are attitudes which are so adjusted to the progressive integrations of the world that we are caught up in this process, and carried on to largest fulfillment of living. For example, through worshipful survey of our experience and worshipful analysis of self we gradually discover what our own life purpose must be if we are to serve as one organic function in the progressive integration of the world. After its discovery worship continues to help us clarify, develop, modify and readjust it in adaptation to changing conditions.

But the kind of public worship which provides

this great ministry of readjusting personal attitudes must be what we have called the coöperative worship of the deliberative group, not the collective worship of the crowd; for the individual must exercise his own initiative and intelligence, with the aid and stimulus of the worshiping group, to achieve this self-analysis and readjustment which human living requires progressively.

4. The Religious Experience of Beauty

Let us now turn to what we have called the first phase of public worship, the religious experience of beauty. As we have already indicated, there is no iron law that it come first in order of time. All three phases may go together. Certainly beauty ought to pervade the entire service from beginning to end. But it is probably most common for pure beauty to predominate at the beginning. For example, as one steps into the church his first impression might well be a sense of worshipful beauty.

The majority of churches will not ordinarily be able to achieve great works of beauty whether in the form of music or architecture or flowers or responses. But the important thing is to have an

unattained ideal of beauty toward which to strive. Even the greatest artist never attains his ideal. Therefore in what follows we shall discuss the religious significance of great beauty, having in mind a beauty which is rarely attained, but remembering that any service may approximate it more or less.

Also let us never forget that the greatest beauty of all is never limited to works of art. The most profound and stirring beauty steals upon us unawares without the intervention of human handiwork, or with the human contribution playing but a minor part. Just as we pass around the point of a hill we perceive a tree standing in a meadow with the autumn haze clinging dimly about it, and we are face to face with beauty. Or we lift our eyes to the cold blue mountains in the distance, their peaks streaked with gleaming white, and for a moment the ecstasy is ours. Or into the little country church on Easter morning as the minister is baptizing a little child there wanders a fleecy lamb gently making its way up the aisle through shadow and sunlight. The point we want to make is that if we are all faithful and alert in our seeking after beauty in public worship there may sometimes pass before us in

the very humblest and poorest church a vision of piercing and overwhelming beauty which money cannot buy nor genius create. Therefore what we say about the value for worship of great beauty is not necessarily and always beyond the achievement of the lowliest church, if beauty is earnestly and appreciatively sought by the worshiping congregation. And in any case some measure of beauty we can always have.

Our chief task must be to distinguish the religious experience of beauty from other ways of experiencing it. When this distinction is clearly recognized and the great religious value of the experience fully appreciated, the technique of achieving it can be left to experts in this field and to the minister and his congregation in adaptation to their own peculiar conditions.

There are four ways of experiencing beauty. The æsthete, the artist, the moralist and the worshiper each has his own way of entering into this joy. For the æsthete, beauty provides an ecstasy which he enjoys but does not try to use to any further end. This state of feeling is for him the end result. Not so with the artist. The artist is inspired by beauty to strive for the creation of a beautiful object. His work of art is not an

imitation of the beauty he has experienced—far from it. It is a new creation. But he has been inspired to create it by the beauty he has experienced in other things. Hence the artistic experience of beauty, as over against the merely æsthetic, is constructive. It arouses in the artist the stern joy of wringing from out the raw materials of nature a beautiful object. It may be beautiful sound, as in music, or beautiful movement, as in the dance, or beauty of rhythm and imagery, as in poetry. But whatever the materials may be with which he works there is a strenuosity and drive in the experience of the artist that is not found in that of the æsthete.

The moralist is like the artist, as over against the æsthete, in that the experience of beauty stirs him to strenuous and constructive endeavor. But he differs from the artist in that his materials are not those of any fine art, but are those materials out of which we construct the good life. When moral ideals are clothed in beauty and so made radiantly alluring, as in Jesus' parables and Sermon on the Mount, they inspire to moral endeavor as they could not do in any other guise. There is another and still more important moral function of beauty. The artistic presentation

of human experience enables us to attain a comprehensive survey of its rich content such as we cannot attain in any other way. Here is where the experience of beauty merges with the second phase of worship, which we have called the survey of human experience.

We have described the æsthetic, the artistic and the moral ways of experiencing beauty in order to distinguish them from the religious experience of it. The same individual may experience beauty in all these four different ways. In fact we are prone to think that the artistic experience may include the æsthetic plus something more; the moral experience may be inclusive of the other two; while the religious experience may be most profound and inclusive of all, taking up the other into itself and going on beyond them. Our present task is to describe this most profound and religious experience of beauty.

The function of beauty in public worship is to make us aware of a reality which is richer and deeper and more marvelous than anything we can dream or conceive. For this is precisely what beauty does when we have the most profound experience of it. When we listen to great music, or experience beauty in some other of its most

intense forms, we become aware of something which we cannot describe, for it is not anything which we hear or otherwise perceive in the beautiful object. We do not refer to any work of fancy which we may construct. This reality which we seem to sense in the profound experience of beauty is beyond the reach of our dreams as truly as it eludes our descriptions. We simply feel it ineffably. It is with us like a ghostly presence; it seems almost to be right there, yet it is nowhere in time and space.

5. Beauty and Spiritual Growth

We must analyze this experience and ascertain its true nature and significance in order to understand the place of great beauty in public worship.

In this religious experience of beauty the object is so formed and so contemplated by us that it arouses in us a multiplicity of strange new impulses that are exceedingly plastic and subtle. Now any response aroused in us which is strange and new, especially if it consist of a complicated interplay of tentative and subtle responses such as we experience under the spell of beauty, will give us this sense of strange and wonderful and unimaginable reality. The reason it does this

is precisely because these strange new impulses do truly bring us to the threshold of another world wholly different from the one in which we live.

But wait! The statement we have just made will be immediately misunderstood. We are not referring to anything supernatural in the common sense of that word. We are not referring to what is commonly called transcendent reality. We are simply referring to the recognized fact that the world in which we live is determined in part by the character of our responses. An animal which reacts to stimuli in a way wholly different from our reactions must necessarily live in a world wholly different in character from the world we know. Consequently when our own manner of reaction is radically changed we also live in a wholly different world. However, in order to live in such a different world it is not enough merely to have strange new impulses. These new impulses must be transformed into organized and established habits. Until this is accomplished the new and different world is a mere possibility. But it does become a genuine and near possibility whenever those impulses are aroused in us which provide the psychic condition

out of which new and different habits might be developed. For new and different habits give us a new and different world.

Of course these required habits cannot be developed and established without some radical reconstruction of the environment as well as of our own selves. Habits and environment must change together. Forms of beauty, as in music and other works of art, do not change the general environment. That is the peculiarity of fine art as over against the practical arts. Hence fine art provides only a part of what is needed to bring that other world into existence. But it does provide part. It serves to arouse within us the strange new impulses. Hence it leads us in the direction of that other possible world. It takes us the first steps and pushes the doors of possibility slightly ajar so that we have some dim sense of that other world although we cannot enter into it, cannot describe it and have no notion of what it might be. We are simply aware of the strange, the wonderful, the ineffable, the unexplored.

The religious experience of beauty, by arousing many plastic, novel, and tentative impulses, puts us into the psychological state of a little child; for a child is capable of great modification

and development of behavior precisely because he is subject to such plastic, novel and tentative impulses. The religious experience of beauty preserves and restores our capacity for growth and multiform adaptability. As before a little child, so before us in this experience the doors of possibility swing ajar; and still other doors are opened which are closed even to the child. It is not so much the child as it is the childlike man who is very near to the kingdom of Heaven. The religious experience of beauty makes us childlike. It brings us to the gates of heaven and swings those gates a little open. It brings us to the borderland of unexplored reality. We cannot enter that realm by means of beauty alone. Further advance requires the long labors of social reorganization, moral discipline, and scientific reconstruction of the world. But worship through the use of beauty may provide the prophetic vision that will guide the long labor of the centuries.

6. How Beauty Reveals God

Does this religious experience of beauty give us intimate experience of God? It does. It does even though we do not recognize God when thus intimately experiencing him. Let us explain why

this is an experience of God whether or not we recognize God when we undergo it. For we must remember that if we have a mistaken conception of God we cannot recognize him even when we meet him.

The beautiful, whether music or other, is so fashioned that we can be simultaneously responsive to its many different parts and qualities. The ordinary object which is not beautiful, or the beauty of which is not appreciated, has only one or two features to which we react. We ignore it in all respects save those one or two qualities in it which happen to make it useful to us. The ugly object, on the other hand, has many different features to which we react; but our responses conflict, one tending to inhibit the other. Only the beautiful object is so formed that we can respond to its many parts and qualities all at once and yet do so without inner conflict. Hence in our experience of it we become aware of the depth of richness in the concrete actual world to a degree that exceeds that of any other experience. Now add to this the fact which we have already explained, that religious experience of beauty makes us aware of a vast and unimaginable realm of possibility.

When we unite these two facts into one experience, namely, the rich concrete fullness of the world that exists and the realm of possibilities which inhere in this world, we have an experience which is of God. For God is precisely that which (1) gives the rich fullness of reality to the actual world and (2) determines the scope and character of the possible transformations toward increased integration which this actual world can undergo. Therefore whoever discerns the richness and depth of the actual world, and also the realm of possible progressive integration toward which this actual world can be transformed, is intimately experiencing God whether he knows it or not. Since profound experience of beauty gives us this discernment, it brings us into the presence of God. It can do this, however, only when it has that character which we have described as the religious experience of beauty. The æsthete, the artist, the moralist, unless they undergo this religious experience, do not have that awareness of unimaginable reality which is necessary to the religious experience of beauty.

In morality we strive to do what we know is right. In religion we do that but go on beyond it. In morality we try to live according to the

best ideals of this world. In religion we try to discover the ideals of that other possible world, which may be wholly different from the ideals of this, but is not transcendental because it is that which might possibly develop out of things as they now are. The life of religious faith is the aggressive search and striving for the ways and means by which to achieve that other better world. This search and striving requires experimental ventures in ways of conducting one's life, which is one form of faith. It means searching after best adjustment to that which promotes progressive integration of the world; for that alone can bring to us the best of all possible worlds.

7. *Beauty and Prophetic Vision*

What, then, is the function of beauty in public worship? It quickens the prophetic vision. This means that the religious experience of beauty in worship must do three things. (1) It must give us an intimate and profound experience of God as above described. (2) It must make us aware of those unfathomed and unimaginable possibilities which extend beyond the reach of moral aspiration and beyond the scope of all the arts and sciences but which are peculiarly the objects

of religious concern. (3) It must inspire us to readjust our personal attitudes and progressively reorganize our lives individually and socially to the end of making that adaptation to God through which the best unattained but possible world shall be brought into existence.

The æsthete, the artist, the moralist and the worshiper all find great value in beauty. Beauty stirs them each to strange unrest and sets them to climbing toward high places. The æsthete climbs toward that ecstasy which awaits the sensitive soul in the presence of beauty. The artist climbs toward the creation of those forms that come to haunt him after beauty has visited him. The moralist climbs toward those ideals which beauty has rendered radiantly alluring. But the worshiper climbs a path more mysterious and perilous than the others. He goes forth in the attempt to wring from out the immensities of the universe that other world, wholly different from this, which visits him in ghostly presence when he gazes on the face of beauty. He makes his life a great venturesome search for that other possible world, wholly different from this, which seemed to hover so mysteriously near when he was under the magic spell of beauty. Only after centuries have passed can the result of such ven-

tures be reported. For further history must reveal the fruitage of these ventures.

In the hour of profound public worship and religious experience of beauty we are like little children in darkness with faces upturned toward a mysterious light which streams through some hidden portal left ajar. Such a season of beauty and worship should not be allowed to pass without a searching of our hearts and minds to the end of finding what readjustments of attitude we should make, what habits and motives we should foster, what purposes we should develop into passion in order to approach that hidden portal, swing it wide and enter there whence glory streams. Just as this moment of beauty and worship is passing is the time to remake the self and fit it for high destiny. Beauty has resolved the psychic organization to childlike plasticity and has awakened within us a yearning for the highest. Now is the time for the prophet to speak. In this after-silence of beauty each word of the sermon should help every one to find the purpose, the method and the personal attitude which will enable mankind to enter the gates of blessedness. For beauty has opened those gates and let the light shine through.

CHAPTER VII

FELLOWSHIP

THE church and the home are designed to promote a precious fellowship. He who never experiences it, whether found in church or home or elsewhere, misses one of the greatest goods of life. But church and home should not monopolize it, rather they should be the nursery of it, where it is fostered and grows and whence it spreads out into other social groupings.

There are three kinds of association highly prized by men. All three can be found in the church at its best. We shall call the first sympathetic, the second instrumental, the third organic. The third kind is the best. It is described in the New Testament by such phrases as being members one of another, being branches of a single vine or in such statements as: "Ye in me and I in you that ye all may be one." It is the rare and excellent kind of fellowship which constitutes the kingdom of God. It does not exclude

the sympathetic and instrumental types of association. On the contrary, it ought properly to include them; but it is more than they.

1. Sympathetic and Instrumental Association

Sympathy, taken in its original sense, means feeling together. Sympathetic association is one in which the people associated share the same feelings, the same thoughts, the same aspirations, the same hopes and purposes. A shared experience is deepened, sweetened, and intensified through the sharing of it. The psychology of this has been intensively studied and is now well understood. Each who has the experience acts as a stimulus on the others to intensify the feeling, if it is a feeling that is shared, or to make the thought more vivid and compelling, if it is a thought, to make the aspiration more absorbing and thrilling, if it is aspiration that is shared.

If it is a painful experience, such as a sorrow, a disappointment, a danger, the sharing of it somehow makes it sweet. Blessed are they that mourn if they mourn together as a beloved community, for in thus sharing the experience they shall be comforted. In sympathetic association there is a magic which transforms bitter grief or

loss or disappointment or tragedy into something precious. The fellowship of sympathy touches the evils of life, and by the magic of that touch it makes them yield a fragrance. They become beatitudes. Jesus was speaking, not to isolated individuals, but to a beloved community when he said: "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake, rejoice and be exceedingly glad."

Yet, if fellowship were merely sympathetic and nothing more, if it did nothing to remove the causes of grief and pain and disappointment, and if it did not constructively change the evil situation resulting from these causes, save only to sympathize, it would be an inadequate kind of association. Precious as sympathetic fellowship may be, taken by itself alone it is not sufficient. It ought to be an accompaniment of instrumental and organic association. It is like a climbing vine; it needs these others to provide the strong frame on which to climb.

Instrumental association might be called association for good works. It serves as an instrument for doing things. It does things which are helpful to its own members and to others. Almost

all the charitable work of the church is of this sort. The church has sought to provide wholesome recreation, to improve education, to rectify some of the economic evils. It has applied itself as an instrument to fight the use of alcoholic liquors, to limit long hours of labor, to overcome corruption in politics, etc. It has also greatly improved its organization for helping its own membership in any time of need. All this belongs to the instrumental phase of association. It is so plain and simple and commonplace that it is probably the first thing which comes to the mind of anyone who considers the value of any association, whether in the church or outside.

2. Organic Association

Over against association for sympathy and association for service is association for personality-building. We call it organic. In organic association the members do not necessarily share the same feeling. Of course they may, and often do; but this sharing belongs to the sympathetic, not the organic, aspect of their association. If the association is organic, each must have, over and above the feelings he shares with others, those feelings which are the peculiar expression of his own

unique individuality. But the members interact on one another in such a way as to intensify and vastly enrich the feeling of each, however different their feelings may be from one another. In this association they have thoughts which are not shared. They may differ greatly in their ideas about things. But they interact on one another in such a way as to clarify and magnify the ideas of each. They have purposes and aspirations which are not shared; but they interact in such a way as to extend the scope and accuracy and effectiveness of the purpose and aspiration of each.

Nevertheless in organic association there is profound mutual understanding. While one does not think just as the others do, he knows what they do think. While one does not feel about things as the others, he knows how they feel. While he does not strive for the same end they may strive for, he knows what is the aspiration and striving of their lives. This deep mutual understanding is what makes their interaction in difference so helpful, so clarifying, and so creative. This stimulating interaction of diverse personalities who have profound mutual understanding of one another fosters and magnifies the individuality

of each. Yet each unique individuality is organically and coöperatively connected with the others; just as the limbs of the human body, while totally different from heart and lungs, yet are so organically connected that each in its own unique diversity fulfills a function that nourishes, sustains, and enriches all the others. Thus individuals who enter into organic association with one another are members one of another. They are branches of a single vine. Each abides in the other that they all may be one.

This stimulating, sustaining, diversifying spiritual coöperation and mutual understanding need not exclude sympathy and service; but it is far more than they. It is the kind of fellowship Jesus and the disciples had with one another. These individuals were not all molded according to the same pattern. They did not come out of the process of fellowship like so many bricks, each thinking, feeling, saying, doing the same. Quite the contrary was the case. Under the stimulus of this fellowship each began to grow into a full-orbed individual. Each thought about matters in a different way; each felt differently, spoke differently, reacted differently. Yet each was so organically related to the others in profound

mutual understanding, at least so long as Jesus was with them, that each fulfilled his own peculiar function and made his own valuable contribution. Each brought the whole group to a focus in himself, yet the focusing in each was very different from the others.

It should be noted that the early church was not primarily an instrumental association. It was not first of all devoted to service or good works. We do not find that it concentrated its efforts immediately on providing wholesome recreation, or fighting political corruption, or bringing justice into the economic system, or improving the schools, or opposing slavery, or doing any good works in marked degree except to dispense charity. It was organic rather than instrumental. It was an association devoted to saving souls; that is, it fostered, enriched, and exalted the individualities of its members until these outcasts, these downtrodden and crushed, these slaves and riffraff rose up in towering strength to dominate the age. Such magnified and developed personalities could and did, in the course of time, enter into instrumental association for the purpose of doing good works, removing causes of evil, transforming conditions, and reconstructing the world.

We do not mean to suggest that the church should refrain from good works. On the contrary, it should do even more than it is doing. It should be an instrumental association as well as organic. But first of all, we claim, it should be organic. Its first and greatest function in the world is to bring people together in such a way that they can interact in deep organic community, with profound mutual understanding. It should quicken to life and to abundant growth those impulses, aspirations, and personal attitudes wherein the individual comes to largest fulfillment of his utmost possibilities. This is individual salvation; but it is also profoundly social. The individual finds fulfillment through interaction with his fellows. And as he increases in spiritual stature his interaction becomes increasingly creative of greater personality in himself and others.

It should be noted that this kind of association does not exclude solitude. On the contrary, it requires seasons of solitary, private meditation and worship; for only in solitude can one assimilate the suggestions he has received from others. Only in solitary "waiting on God" can he organize the new impulses which association has stirred within him. He must digest what he has gathered.

If he does not do this, he becomes superficial. He ceases to have originality. He becomes incapable of interacting creatively. His capacity for association sinks to the level of the sympathetic and the instrumental. Only as seasons of solitary, private assimilation and organization alternate with seasons of association can his interaction with others serve to develop the powers and possibilities of himself and his associates. Only so can he participate in organic association.

3. Organic Association as Adjustment to God

Organic association is the most profoundly religious kind of association. Through it the individual and the group share most fully in the working of God. There is a process which works to make the whole universe more organic. It is God. It works to develop individuals, both human and subhuman; and it works to interrelate these individuals so that they all can be members one of another, each in diversity fulfilling a function of vital importance to all the others, each sustaining the others and magnifying them, and in so doing finding itself most richly nourished and magnified. Trees and grass and sky and water and earth and beasts and men

become increasingly interdependent and mutually supporting. The goal of this movement toward organic interdependence and mutual development of individuals is poetically expressed in the words: "The lion shall lie down with the lamb." The ultimate value of all good works and instrumental service is to provide conditions which are favorable to this tendency toward development of organic interaction between all men and between men and the rest of the universe.

4. The Method of Fellowship

To apply the method of fellowship in the church the individual must participate in public worship and other activities of the church with the firm resolve to find or achieve the kind of association described as organic. It requires that he occasionally take time to look back over his experience and examine himself to ascertain whether he has actually attained this fellowship in some measure. It requires that he endeavor to discover and cultivate in himself those attitudes, that way of approaching and dealing with people, talking and listening to them, which will enable him to enter into organic association with them. The personal technique by which this is

accomplished is too subtle, intimate and variable to put into any set of rules or to describe for another. Each must develop it for himself. But if one earnestly seeks this most precious fellowship we believe he can find it; and it will grow with him through the years, transforming the world for him, making all things more dear and contributing something to the long process of making the universe more organic. This is the significance of the fellowship which the church should promote.

In some respects conditions in the home are less favorable than those of the church for developing organic association, in other respects much more favorable. People come together in the church only on special occasions and when they meet they come with the deliberate purpose of cultivating the best kind of association. But no such deliberate purpose can control the attitude of people every time they meet in the home. Meeting must occur in every kind of mood and purpose and under all sorts of situations. Also problems which engage the minds of people in the church are, generally speaking, specially adapted to promote the best fellowship. Some of the problems in the home are also of this sort.

But the problems here are much more diversified. Situations arise which are likely to engender misunderstanding, hostilities, bitterness, disgust, boredom, antagonisms of all sorts. On the other hand, of course, the tremendously vital and important problems of the home, the degree to which it affects the whole life of the individual, the constancy and intimacy of the association, while they greatly increase the difficulty of achieving organic association, at the same time, if they are mastered, may yield the most profoundly organic fellowship that this world can afford.

The religious method of fellowship in the home consists in each individual's constantly maintaining by every means in his power, throughout every changing mood and situation, the personal attitude which seeks organic association with every other member of the family. We have already seen how, by methods of private worship, one can establish such a personal attitude which will dominate every mood and hold through every crisis. With such a persistent personal attitude some measure of organic fellowship can be achieved in the home. But it cannot reach the best nor be most firmly established unless the individual members make opportunity for soli-

tary meditation, recalling what the other members of the household have said and done, seeking to understand them better and to develop toward them the most helpful personal attitude. Organic fellowship in the home is so basic to all increase in value for the individual, for society, and for the process of intergration throughout the world that it is worth every sacrifice to achieve.

CHAPTER VIII

FINDING JOY IN LIFE

THE personal problem before us in this chapter is twofold: How can we increase our capacity for enjoyment? How can we preserve our critical moral judgment and our religious aspiration in the midst of these joys? The second part of this dual problem is much more complicated and difficult than the first. It arises out of the fact that joy in things as they are is likely to assume the form of complacency; and complacency is death to aspiration. How can we enjoy what is, without impairing our aspiration toward that better world which must be made out of this one? We shall not treat this second part of our problem until we have made answer to the first question: How increase our capacity for enjoyment. Some may scorn this problem, but they are hypocritical if they do, for they seek joy in some form.

1. How To Enjoy The World

Every one has something he should be able to

enjoy. Very simple things we have in mind as well as great things, such as good food when hungry, rest when weary, trees, sky, friends, happy faces, and the like. Nobody has all of these things and some far fewer than others, but everybody has some. The list of things to enjoy is endless. One may be sick and not able to enjoy food, but he has something else. Another may not have the kind ministration of affectionate hands when he is ill, but there is another source of joy for him. Our problem is to enter into full appreciation and enjoyment of these good things. Our happiness might be many times greater than it is if we had the mental attitudes which enable one to appreciate to the full all the good things round about. Let us mention some of the wrong mental attitudes which must be corrected if we are to enter into the fullness of that joy which should be ours.

First is the feeling some people have that they are failing to meet some moral or religious requirements when they freely and fully enjoy such simple things as food and clothes and play. This feeling is correct only when the lesser good blinds us to the greater. How to avoid such blindness will engage our attention later. But when such

blindness is not incurred there is nothing wrong in the greatest possible enjoyment of simple things. Some people have this mental habit of condemning simple joys so fixed that even when they know it is wrong to condemn them they cannot enter into them with freedom, and so their happiness is marred. This old habit must be rooted out like any other bad habit. There are many methods for overcoming a bad habit, one of which is worshipful autosuggestion.

A much more common hindrance to enjoyment of that which is good and pleasant is worry and anxiety. We are so anxious about the future that we cannot enjoy the present. We are so fearful lest we lose our health or comfort or friends or security or other good thing that we cannot enjoy these good things while we have them. Or we are like Martha, so cumbered about many things that the one thing needful we miss. The one thing needful is to enjoy the visitor when he is present with us, whether he come in the form of a sunset, or tall tree, or a singing bird, or a child tugging at our hand, or a pleasant fire on a winter evening, or what not.

The most common hindrance of our enjoyment

of good things, however, especially here in America, is our restless striving after something not yet attained. There are times when we must be preoccupied with striving. A surgeon engaged in a delicate operation cannot at the same time enjoy the sunset. A man struggling to save another from drowning cannot listen to the sweet music of birds. Life must have its seasons of stern struggle when the eyes are turned away from all the sweet and lovely things around us to the end of achieving something which is not yet attained.

But our absorption in that which is not yet attained must not make us permanently unappreciative of what is already given to us. We must not be so absorbed in making the child into a good man that we cannot appreciate and rejoice in the child for what he already is. We must not be so intent on getting to the end of the picture gallery that we cannot enjoy the pictures that we pass. We must not be so preoccupied in making money for a better home that we cannot enjoy the home we already have. We must not be so strenuous in our efforts to bring the tour to a successful end that we cannot enjoy it as we go along. We must not try so hard to achieve some ultimate and

unattained success that we destroy the value of every success that we ever do attain.

The only way to solve this problem is by the method of alternation. Seasons of striving and aspiration after the unattained must alternate with seasons of enjoying the good things already here. After the surgeon has completed the operation he must take some time when he can enjoy the sunset. After the terrible struggle over the drowning man there must be some time when one can listen to the birds.

This relaxation and enjoyment of the present moment, this quieting of the rush and striving after something which is still beyond us, this joy in the life which is already ours, must be cultivated. Perhaps most Americans need this side of life cultivated more than any other. A good method for cultivating it is to go out for a walk in park or open country some pleasant evening, either alone or with some very dear and intimate friend with whom you do not need to talk except as mood may require. Loitering thus together or alone in the quiet dusk of evening is the best time for cultivating the attitude of relaxation. One can give himself regular doses of this kind of treatment. For many of this age it is just as

needful as medical treatment in time of physical illness.

A fourth great hindrance to joy is envy. We cannot enjoy our own clothes because they are not as good as another's. We cannot enjoy our work because it does not seem so honorable as another's. Our success seems not as great as another's, hence it is bitterness in the mouth rather than sweetness. We want what another has, and so cannot enjoy our own. Naboth's vineyard, because it belongs to him and not to us, destroys all the joy we might have in our own acres. So we turn away our face and will eat no bread.

Men have found joy in every kind of condition. If we cannot rejoice in the things which every man has to enjoy, then we are suffering from some perversion of mental attitude. Why do we not get more joy out of life? Why do we not enter into that fullness of joy which Jesus said he wished all men to have? The fault is our own. We destroy our own happiness. How? By a mistaken Puritanic habit which will not let us surrender to the joy of the passing hour. Or by some goading anxiety and worry that has got us in its clutches and will not let us go. Or by a

habit of strenuous striving which has become so fixed as a mental attitude that we cannot throw it off in periods of relaxation that should alternate with periods of striving. Or by envy of what other people have. No doubt there are many other attitudes which cut us off from the joy of the world, but these serve to illustrate what we mean. Each individual by self-examination in worship must discover for himself the peculiar joy-killing attitudes which afflict him. Then he must treat them to a cure.

2. How To Cure the Joy-Killing Attitude

We have already suggested some measures for curing mistaken Puritanism and that strenuosity which has become a disease. But we can now lay down the principle for the cure of all four of these ills. The method of cure is to ascertain what is the right attitude which is the exact opposite of your wrong attitude, and suggesting it to oneself persistently and regularly day by day until it grows. If the wrong attitude is a mistaken Puritanism, the right and opposing attitude would be one of joyous acceptance and appreciation of every good thing. If the wrong attitude is worry, the right would be peaceful

adaptation to every changing condition as it arises, with flexible readiness to use and enjoy to the utmost whatever may befall. If the wrong attitude is habitual strenuosity which cannot relax, the right would be restfulness and self-abandon to the hour of relaxation. If the wrong attitude is envy, the right is identifying yourself with the joy and success of the other so that his good becomes yours also.

3. How to Preserve Critical Moral Judgment and Christian Aspiration in the Midst of Our Joys.

A life overflowing with joy in the good things of this world, such as we have suggested, will dull the keenness of our moral judgment and drag down the highest aspiration unless in the midst of our enjoyment we meet four requirements.

The first of these four is to keep ourselves intensely conscious of the unfathomable possibilities for good which are inherent in this present world despite all its evil. The second is to be deeply sensitive to the fact that this present actual world is immeasurably degraded and evil as compared to these possibilities for good which are inherent in it. The third requirement is that we

use this present world as material out of which to construct the other better world. This means that we must enter into the fullest and richest experience of this world, entering into all its joys as well as its sorrows; for only as we learn to experience it, know it, master it, and use it can we make it better. If we do not enter into full appreciation of the joys of this present world, as well as of its pains and evils, we cut ourselves off from the materials, the standing-ground, the leverage, and the nourishment by which alone that better world can ever be brought into existence.

The fourth and last and greatest requirement of all which must be met if we are to enjoy the world in a Christian way is to hold ourselves constantly in readiness to make any sacrifice whatsoever when such sacrifice seems to be the best thing we can do to bring forth that other better world. But we must understand what sacrifice means. It does not consist in being miserable. It consists in just the opposite. It consists in taking pain, sorrow, loss and death and transmuting these into joy and goodness by making them contributory to the attainment of a better world.

Any sacrifice which is not made as a contribu-

tion to the high end of attaining a better world, any sacrifice which is made merely to demonstrate our own righteousness or to express our condemnation of evil, is not only mistaken, useless and foolish; it is positively evil. The sacrifice which Jesus recommended, for example, was not that we lose our lives, but that we lose them in order to save them. The sacrifice he recommended was never morbid. Never refuse a joy unless the refusing of it will yield a greater joy. That is what is meant by losing one's life to save it.

With this understanding of sacrifice we can say that readiness for such sacrifice on all occasions is needed if we are to enjoy the world in a Christian way. Without readiness for such sacrifice the joys of the world will distort our moral judgment, pervert our Christian aspiration, and blind us to those vast possibilities which constitute the kingdom of God. With this sacrifice, and with this only, can we enter into that full measure of joy which should be ours. We cut ourselves off from joy in so far as we are selfish. We find the joy of living in so far as we share deeply and widely the interests of our fellow men, providing we preserve our own integrity in doing so.

Ways of entering into the joy which the world has in store for us are innumerable and inexhaustible. First and most manifest to all is the way of preserving and cultivating good health. This is not the only way to joy. It may be blocked and other ways opened. But it is one, and a very important one. Economic security is something every man should seek for his own family and others. This is one component of a fully satisfying life. Then there are the joys of music to be found by cultivating capacity for its appreciation; the deep undercurrent of joy running like a stream under all our thoughts and moods when we have absorbed the rhythm and imagery and insight of poetry; there are scenes of beauty to behold and to cherish in memory through all the life-day long; there is the noble and joy-giving art of conversation; there is humor and there is the glorious thrill of aspiration. All these joys and many others require constant cultivation and discipline of all our habits and capacities. There is no other way of having the great joys of life save by discipline, cultivation and reconstruction of personality. These can be attained through the high art of worship.

CHAPTER IX

METHODS OF MYSTICISM

THE word mysticism means very different things as used at different times and by different people. Often it is used without any clear distinction between several different meanings. Sometimes the meanings are so divergent as to make it absurd to use the same word at all. This is one of the chief reasons for the extremely diverse valuations placed upon it.

In face of such confusion we might select one of the many meanings, define it as accurately as possible, and discuss mysticism with that understanding of its nature. But if we did that immediately some would protest. They would say we were arbitrarily defining the word to suit ourselves. Therefore we have decided to adopt another method as the only escape from many difficulties. It is to classify all the different meanings of mysticism that occur to us and consider them all as types of this experience. This may

help to clear up some ambiguity and confusion and will enable us to isolate the kinds of mysticism which interest us most without seeming to be arbitrary in defining our subject.

We shall consider eleven different kinds or aspects of experience which are frequently referred to as mystical. We shall exclude from our present consideration the philosophies which go by the name of mysticism since we are interested in mystical experiences, not philosophies.

The eleven experiences we have divided into three groups of six, three and two. The first six consist of experiences which we think are worthless. They certainly do occur and are frequently called mystical. But in our esteem they are not only bereft of value; they are in some cases positively vicious. The experiences of the second group, on the other hand, are of some value when rightly conducted. But it is only when we come to the last two experiences to be described that we find the kind of mysticism which we hold to be of outstanding importance.

1. Worthless Types of Mysticism

(1) The first kind of mystical experience we would mention, and the one lowest in our scale

of value, is the experience of being muddleheaded or confused in thinking. Perhaps no one makes mysticism identical with all confused thinking. But if the thinking has to do with high themes, or assumes to do so, and especially if the confused thinker is led by his addled brain to adopt some mistaken notion which fills him with enthusiasm or ecstasy, then some critic who is especially irritated by such thinking, may apply to it the term of mysticism in a derogatory sense, saying: "That is nothing but mysticism," in scornful tone.

(2) A second kind of experience or belief which goes by the name of mysticism is occultism. It involves certain esoteric practices, and, presumably, certain weird experiences. We include under this head spiritualism as well as much theosophy and new thought and the like. We do not claim that these are alike in other respects but they do have in them something of the occult. We lump them all together as constituting a modern form of superstition. They have appropriated to themselves, or been given, the title of mysticism and in the popular mind of to-day mysticism seems to be identified with occultism and superstition generally.

(3) In the third place mysticism may be applied to almost any very unusual state of consciousness, for example, the feeling that we are experiencing in a given situation what we experienced before. Or the feeling that sometimes comes to some people that their experience is unreal. The sights, sounds, what they touch are a dream, a sham, a mask, a bit of stage play, concealing the true reality. Other bizarre experiences might be added, such as may be induced by certain drugs or diseases or psychic trance.

(4) A fourth kind of mysticism is hallucination. Under this head we include the voices heard by Socrates warning him of what will be the consequences of some anticipated course of action; or the voices heard by Joan of Arc; the vision of Christ walking the fields of Flanders, seen by soldiers in the Great War; the vision of the Virgin Mary seen by the wounded soldier; the ghosts seen in the graveyard. This is a very common form of mental pathology. It is not commonly called mysticism when found in an insane asylum; but if the subject is an individual of great prestige, especially if he is a religious leader, and above all if his voices and visions are the psychological ornamentations added to some

profound insight, the hallucinations are likely to be considered mystical. George Fox was much addicted to them.

Now there seems to be no question but that individuals of marked intellectual ability, innovators and thinkers, men and women of enormous powers of leadership, have had such hallucinations. When we say that this kind of mysticism is worthless we are not suggesting in any way that the insights and achievements and abilities of such persons are diminished in value because they had them. We are only saying that the hallucination added nothing whatever of value to their achievement or their insight. Neither did it subtract anything. Whatever any man has ever thought or discerned or achieved has its rightful value regardless of whether he happened to have an hallucination along with it. The hallucination is simply a worthless piece of embroidery added, and that is all. Men without intellectual ability and without powers of leadership are just as much addicted to them as great men, probably much more so. Hallucination, like baldheadedness, is a form of pathology, which has nothing to do essentially with a man's ability and worth. There may be times when prevalent superstitions

give to a baldheaded man peculiar prestige and hence unusual opportunities for leadership, as at other times the reverse may be true. But that is an accidental matter that has nothing to do with the intrinsic significance either of baldheadedness or of hallucinations.

(5) A fifth kind of mysticism is what is sometimes called the "inner conviction" or the "inner light." It is the holding of some belief as precious and true simply because one feels it must be so but without any adequate support of reason or experimental evidence. For example one may say: I know this is the thing I should do. I feel it here. Then he strikes himself somewhere in the region of the breast or the abdomen. Or one cries: I know I am saved, I feel it here. He also indicates roughly the region of the viscera as the source of his assurance.

Here again we must remember that such "inner conviction" is sometimes a kind of profound insight. But the fact that we "feel it here" throws no light whatsoever on the question whether it is true or false. Only the tests of reason and experiment can answer that question. Therefore, to pick out the inner feeling and the absence of all reason and experimental evidence as the one

feature in such an experience which makes it mystical, is to pick out precisely the feature in it which is weakest and most dangerous. The insight is good, if it is insight; but the absence of explicit reason and evidence is bad. Therefore when this absence, together with the unjustified inner feeling, is regarded as the mystical element, then the mystical element is worthless, if not dangerous and even vicious. When a man tries to show why some belief should be accepted as true, but can give no adequate evidence for it, and as a last resort claims that it must be accepted mystically, meaning without experimental evidence and without rational justification, we should be on our guard. The chances are it is not the mind but the viscera which support the belief. And when he says he "feels it here," he is quite correct.

(6) The sixth kind of mysticism is one of the most widely recognized forms of it. Its chief distinguishing characteristic is loss of volitional control. The stream of consciousness and the bodily behavior continue but the individual does not exercise any control over them. He thinks it must be God in him who acts, talks and thinks, since the acting, talking and thinking go on without any conscious control on his part. Hence

devotees ardently seek to induce the experience in themselves and others, for thus do they join themselves with God according to their belief.

There are various methods by which this loss of control can be brought about without loss of consciousness and often with intensified vividness of conscious states. The use of certain drugs will do it and among primitive peoples it is a very common practice to use these drugs to bring about divine possession of this sort. Sometimes excessive fasting will do it. Furious dancing, shouting, striking one's self will for some produce the desired state. The yoga system is a special technique developed for this purpose. Dervishes have their method of rhythmic movement, and prescribed words. The powerful stimulus of a crowd will greatly augment any or all of these effects, especially if the assembled people are expecting to go into a trance or lose control of themselves, talk with tongues or leap about without conscious direction. The tremendous suggestiveness of crowd expectation plays a great part in reducing a person to a state wherein he talks, feels, and acts without volitional control. Some people may have a nervous constitution of such kind that they can pass into this state without

help of any unusual stimulus. According to Leuba the suppression and distortion of powerful sexual impulses may play a great part in producing this trance-like state of mind and body. The most widespread manifestation of this kind of mysticism in recent times is perhaps "talking with tongues."

Needless to say we do not think divinity is any more fully operative in these states of uncontrolled consciousness and behavior than in others. If anything deity is less manifested here, for these conditions often seem to be disintegrating, hence opposed to the working of God. However, as we shall show later, there is a form of disintegration or disorganization of mind which is a necessary precursor and transitional stage to the achievement of a more complete and inclusive organization. In so far as a more inclusive and adequate integration of personality is achieved, the experience is of value. But the kind of practices we now have in mind rarely serve this end. In order for disorganization and loss of control to bring about more adequate organization, certain prerequisites must be met, which we shall describe later under a heading of problem-solving mysticism.

This completes our list of the worthless types of mysticism. We now turn to kinds which, at least occasionally, have value.

2. Better Types of Mysticism

These better types of mysticism are not necessarily in each case an unadulterated good. They may be practiced in such a way as to be worthless or harmful. But when properly treated they minister in some measure to the good life.

(7) The seventh type of mysticism, and the first of the better kinds, is that experience which ensues when some belief or ideal is held fixedly before the mind until it has exercised a powerful influence upon the individual. The value of this depends in part upon the kind of belief or ideal so held. It has been suggested that the Christ-like stigmata of St. Francis of Assisi did actually appear and that they were produced by prolonged and recurrent fixation of the mind upon the idea of Christ as he was known to men of that time. Whether or not that be true, it would seem that the life and character of St. Francis developed in the way it did partly at least because of his personal absorption in what he knew about Jesus. Another example is the case of a man who

believes in transubstantiation and holds that belief before his mind with such concentration and self-surrender to it that when he partakes of the bread and wine of the communion service he is transported into an ecstasy and possibly the bent of his mind permanently modified. A similar experience in the communion service might be induced by one who did not believe in transubstantiation; but perhaps the Roman Catholic belief can grip the imagination more powerfully. Or, to take another example, one may hold before the mind the thought that the world is very shortly to come to an end and the millennium be ushered in. If this is done with sufficient fixation it may produce a state of mind that is called mystical.

We place this kind of mysticism lowest in this group because, in the first place, so much depends on the kind of idea which is the object of contemplation. Secondly, it is likely to produce dissociation or hypnosis and that is not, generally speaking, we believe, a wholesome thing. Through this self-hypnosis one can quiet all doubts and establish unshakable conviction of the truth of anything he would like to believe and do it without the pain and labor of intellectual inquiry. In fact he can do it far more readily than can ever

be done by inquiry, for intelligent inquiry might force him to cast the belief aside as illusory.

This kind of mysticism is of value only when one has deliberately and rationally come to the conclusion that he requires a certain modification of his habitual attitudes and knows it can be produced by fixing the mind in some chosen ideal or intelligently accepted belief. But when a man adopts this method to make himself believe what he doubts, or in any way makes it a substitute for the utmost exercise of intelligence, he has sold himself to the devil of fanaticism. Perhaps this kind of mysticism is one of the chief sources of the worst kind of fanaticism. The most devastating and incurable fanaticism arises from dissociation of the mind, such dissociation being brought on by self-hypnosis though fixating the mind on some chosen belief until the belief has established in us a permanent twist of our mentality and a complex is formed so dissociated from the rest of the mind that no future experience can change it and rational processes cannot affect it. Many a man otherwise intelligent has become incapable of exercising intelligence on certain religious subjects because of the effects upon him of this kind of mysticism. Through self-hypnosis

he has brought about the dissociation of certain attitudes so that they are no longer under the control of his rational processes. His fanaticism is thus a form of mental pathology which in extreme cases can well be called insanity. Therefore this kind of mysticism, which is really a species of auto-suggestion, may be one of the greatest evils, although, under rightly controlled conditions, it may be very valuable.

(8) The eighth type of mysticism is awareness of mystery. Without doubt mysterious realms, that is unexplored realms, of existence and possibility constantly encompass us; but for the most part we are not conscious of them. The little realm of common things with which we have become familiar and which stand out in the clear light of our cognition, holds our attention to the exclusion of mystery. The encompassing mysteries which sustain us or frustrate us, which hover over us and waver through us, are not even imagined by us. But when occasionally some one does become strongly conscious of this mystery which enshrouds our little day he has an experience which is rightly called mystical. Otto's sense of the "numinous" belongs to this type of mysticism, although he gives to it an interpretation

of his own which we do not accept and which takes all the value away from the experience. According to him the mystery which reaches us in this experience pertains to another realm of being wholly outside of that with which we deal in ordinary life of common things. Such interpretation of the experience makes it a source of error; for the mystery discerned, we believe, is simply the mystery which is involved in the common things with which we deal. All things are mysterious in the sense that we know them so imperfectly. What we know of common things, and what seems so commonplace to us, would be the realm of the "numinous" to one who did not ordinarily experience it. The realm of mystery, then, is simply that phase of common things like pots and kettles which we very rarely experience consciously because our habits permit us to be aware of only that aspect with which we are familiar. The value of this sense of mystery, as we shall try to show, is that it opens up to us those further aspects of our everyday world and so leads us on to seek wider and richer integrations. But Otto's view with his insistence on radical dualism makes all this impossible.

The awareness of mystery may be engendered

by any unusual experience. A savage who saw a locomotive for the first time might have it. A little child seeing one for the first time probably always does.[1] Most of the symbols used in religious worship serve to suggest those mysterious realities with which we constantly deal but know it not save as these symbols bring them to mind.

This experience has two marked values. First, by keeping us cognizant of the unexplored and the unattained it keeps alive within us a striving to advance the frontiers of human imagination and all human living. We do not mean striving for a "higher standard of living" or any other recognizable good. We mean, on the contrary, striving for those attainments and that amplitude of human life which we cannot define even as a project nor describe in imagination. We mean, as before said, advancing the frontiers of human living. We mean striving after those realms of possible experience and achievement into which we must grow by enlarging the scope of our imagination, deepening and refining our capacity for appreciation, developing and clarifying and

[1] See *The Locomotive God,* by Wm. E. Leonard, The Century Co., 1927.

reorganizing our concepts and inventing new ones, improving our techniques and transforming our personal attitudes as well as changing environmental conditions. We mean developing richer and more intensive integrations.

Now it is plain that we cannot strive to explore the realms of mystery, if we have no sense of mystery. Hence the kind of mysticism which consists in sense of mystery is needful to keep us groping, questing, growing; to keep us plastic; to prevent us from developing a hard shell beyond which aspiration and imagination cannot venture. The religious experience of beauty described in Chapter Six is one form of this mystic sense of mystery.

But this kind of mysticism has its danger. The value of it just described may be perverted. The sense of mystery may be cultivated as a luxury, as a voluptuous experience, and not as a stimulus to further growth. We are afraid that Otto's treatment of it tends in this direction. A perverted mystic of this kind may cling to his mystery in such manner that he resents all investigation and extension of life which would render no longer mysterious the particular thing which seems mysterious to him.

Another way in which this sense of mystery may be perverted is through myths. The sense of mystery naturally leads to myth-making, which is the first tentative venturing of the human mind out into these unexplored realms. But a later generation, and even contemporaries who lack the mystic sense of mystery, may accept these myths as a charted map and accurate description of the unexplored realms. Thereafter anyone who ventures to explore this region by more profound thought and stronger imagination and deeper capacity for experience, is denounced or stoned for disturbing the sacred myths. Thus the myths become a twofold evil. They banish the sense of mystery for those people who accept them as scientific descriptions of the scenery "over there"; and they become an obstacle in the way of further exploration and growth on the part of those people who retain the ancient sense of mystery.

This mystic sense of mystery, it was said, has two values. One of these has been mentioned and also its perversion indicated. The second value lies in the fact that it is necessary for any first-hand conscious experience of existing things.

The man who has no sense of mystery (and perhaps that includes most of us during most of

the time) is a man whose conscious experience is sharply delimited and confined to the artificial, conventional molds and images of things. He cannot pierce beyond this veil of conventional imagery to the things as they exist. The reason for this is very simple. Really existing things such as trees and stones and suffering men and rejoicing men and social groups and all the rest of the furniture of earth are mysterious. They are mysterious simply because we know them so very imperfectly. It is trite to say, for example, that human kind has not yet explored all that there is to be experienced in a single stone. Really existing things, however familiar they may seem to be, involve mystery. Hence a man incapable of the sense of mystery is incapable of any first-hand conscious experience of these common things which are so mysterious. He can only experience them second hand, by way of conventional images which have been trimmed and cut and dried, tied up in a neat package and labeled. The mystic sense of mystery, then, is a necessary concomitant to any first-hand conscious experience of existing things as they truly are. If it is good to attain some consciousness of things as they are, and not be wholly limited to the conventionalized

images of them, then this kind of mysticism is good.

(9) The ninth kind of mysticism is the sudden inflooding of the sense of peace and power which comes to most people in some measure at some time or other. The value of this experience depends on what it signifies. If it indicates an achieved integration of personality, a resolution of inner conflict, and the organization of impulses about some dominant trend, it may be a very good thing. Stanley Jones in his *Christ of the Indian Road* seems to have had such an experience. It is not at all uncommon. William James in his *Varieties* has many instances of it; also Harold Begbie in his *Twice Born Men.*

But it is important to note that the state of consciousness as such does not always betoken such a transformation of personality. The sense of peace and power may be brought on by physiological conditions which have nothing to do with unification of personality. Some pleasant illusion will cause it. Certain drugs will produce it. In fact when this peculiar state of consciousness is set up as the essential feature of the mystical experience, as it often is, we have something which is not necessarily good and may be evil. Here

again we have the case of taking a very untrustworthy feature of a total experience and identifying it with mysticism, thereby rendering mysticism of doubtful value.

We should go further still and say that even integration of personality is not always good. If integration is attained or preserved by narrowing the scope of interests, by being indifferent and stupid and selfish, by sharing less in the lives of others and in the process of history, then it is not good. Better have inner conflict due to assuming responsibilities and sharing interests which one has not yet been able to integrate, than to have the peace that comes from stolidity, indifference and inertia. Better Socrates unhappy than a pig happy.

These are reasons which lead us to the conclusion that mysticism identified with the sense of inflooding peace and power is of questionable value. The peace and joy that arise from achieving some richer integration than the individual life has thus far attained, is a great good. But the good is in the integration; the mental state is merely registration in consciousness of the value attained. Furthermore this state of consciousness may occur without ever achieving any such inte-

gration. Hence to identify mysticism with the state of consciousness is to place it where it is sometimes bad instead of good.

3. Best Types of Mysticism

We now come to the discussion of the last two types of mysticism. These two we hold to be of towering importance, far exceeding the value of anything we have thus far discussed. Hitherto we have been describing kinds of mysticism which were either harmful or worthless or of vacillating and doubtful value. The chief reason for considering them at all was to get them out of the way and so make sure that they would not be confused with these last two kinds of experience. We had to clear away the underbrush before we could have a clear view of the true objects of our investigation. However, some of the types of experience we have described may often enter in as facets or adjuncts to these last two kinds of experience.

(10) To get the tenth kind of mysticism before us consider an example. Augustine struggled for years with the rich data of experience which teemed upon him, unable to find an adequate integration. But finally he did discover a way of

living in which the stormy impulses of his heart, the longings of his mother, the total cultural situation of his day, the movement of history and the cosmic process so far as it discernibly affected him, could all be brought into an organic unity in which he was himself one organic member. The unity which he thus discovered he called the City of God. It fascinated the minds of Europe for a thousand years. In so far as the City of God was a fact (and it was not wholly made up of error) it was not something Augustine invented, but an integrating process which he discovered and to which he joined himself. The experience was not merely an integration of his own personality; it was discovery of a process with which and in which he could be united as one member to an organic body. Before he made this discovery the experiences of life had been to Augustine like diverse sounds, some pleasant, some not, but through which no harmony was discerned that could transform them into music. The cravings of his heart, the movements of the age, the problems of the time, had been pulling him this way and that. He did not discern the integrating principle and so could have no peace until he found the way of life in which all these could

fit together into an organic whole. When he did make the discovery he yielded himself to this organic whole, crying: "O God, thou didst make our hearts for thee and they are restless till they rest in thee."

The mystic experience we are here describing is experience of discerning how things which were made for one another fit together. One's own personality is one of the things thus found to fit into a unity with other things. The thinking, feeling, willing of the self is found through this experience to inhere in a large whole made up of other processes going on in the world. It is often said that conversion is the experience of achieving integration of personality after it has suffered from inner conflict. That may be all there is in some conversion; but it is only a part, and the less important, of the experience we are here considering. In the mystic experience we now have before us the integration of the personality of the subject is incidental to his discernment of a much wider integration, far exceeding the bounds of his own personality, but to which he can unite himself as one organic member.

Consider another example of this kind of mys-

tical experience which may or may not be religious.

Tom and Dick are out for a walk. They are old friends. They do not talk. They understand one another and so there is nothing to talk about. But they are deeply and richly conscious of the fact that they are together. Their togetherness is the thing that is happening to them in the immediate present and of which they are appreciatively conscious. It fills them with a deep feeling of contentment. Such experience of friendship not only integrates each personality in itself, but involves discernment of an organic unity which includes both the individuals as well as the autumn leaves, the haze that hangs over the trees, the trees themselves, the sky, and unfathomed depths of experience. Is the integrating movement of the universe excluded from such an experience? We do not see how it can be.

The experiences of Wordsworth are so well known that we do not need to do more than refer to them, but they are of this order.

(11) The eleventh kind of mysticism is a method of solving problems. The experience we have just been describing was not a method of problem solving at all. When one discerns the

most inclusive integration of which he is capable he has no problem to solve. It is an experience of a problem solved, not an experience of problem solving. It is not a seeking but a finding, not striving but attainment. It may be reached by a prior process of problem solving such as we are about to describe; but it does not necessarily come that way. Most commonly we think it does not. Most commonly it is thrust upon the individual by influences working upon him from without.

But now we are to give our attention to the opposite kind of experience, a kind of mysticism which struggles with a problem, which seeks an integration not yet discerned. It is a striving to escape from a disintegrated situation; not the appreciative discernment of a situation already integrated. It is a striving to escape from that condition in which various unreconciled demands are made upon the individual and divergent interests lay hold on him. This conflict threatens either to tear his life asunder or force him for the sake of his own integrity to fall back to a narrower, more meager way of living. Or it may be not threatened disruption nor impoverishment of life but simply the feeling that there is some

richer integration he has not yet attained, which leads him to resort to the problem-solving method of mysticism.

Whenever we can solve a problem by putting old ideas together, by drawing inferences from old premises, by experimenting with hypotheses already discovered, the method of mysticism is of no avail. One had far better spend his time putting his ideas together, drawing his inferences and experimenting with his hypotheses. But the kind of problem which requires the method of mysticism for its solution is the one for which we need some new idea that cannot be formed by merely putting old ideas together. It is a problem the solution of which requires discernment of some integration of the data of experience more inclusive and rich in content than any we have thus far apprehended and for which we do not yet have the principle. We must get started on some wholly new lines of thinking.

How can we go about finding an entirely new line of thought? Here is where the problem-solving mysticism we are now considering serves its purpose. It consists in facing the problematical situation without any formulated thought but in a state of receptivity and responsiveness, wait-

ing for some clue that will lead on to a new line. It is a state of waiting but without preconception of what one is waiting for. The mind is in a fluid, unorganized state. It is a kind of disorganization, for the old organization of thoughts and attitudes has been cast off, but it is a disorganization which is seeking some new organization. The mind is divested of all other plan and purpose. Before one enters this state he will have plans and purposes and theories about the problem with which he is dealing. But in this state he divests his mind of its formulated content so far as possible and exposes his total unbiased capacity for response to the problematical situation in the groping endeavor to hit on some clue that will put him on the right track. An investigator in the field of the exact sciences finds it difficult to use this method because the data he investigates are finely abstracted features excluding the concrete fullness of experience. But in a problem involving more concrete fullness one can use this method to advantage. Out of it one may get nothing at all; or the suggestions that arise may be worthless or wildly erroneous. But out of it also one may hit on a clue that will lead him to a richer integration than he could ever

attain in any other way. The solution of every problem is an integration.

This method of mysticism displays the same psychological principles as are involved in the discoveries that pop into the mind when one turns away from the problem which has been engaging him and gives his attention to other matters. The new idea then comes because the tension is relaxed and the old unprofitable lines of thinking are no longer dominant. The method of mysticism is superior to mere diversion, however, for two reasons: The mind is not occupied by the diversion and it is still directly under the stimulus of the problematical situation.

Such a state of mind is described by John Dewey in his *Experience and Nature.* Let us quote it.

> When an old essence or meaning is in process of dissolution and a new one has not taken shape even as a hypothetical scheme, the intervening existence is too fluid and formless for publication even to one's self. Its very existence is ceaseless transformation. Limits from which, and to which, are objective, generic, stateable; not so that which occurs between these limits. This process of flux and ineffability is intrinsic to any thought

which is subjective and private. It marks "consciousness" as bare event.

It should be clear that the mystical experience we are here describing is not one in which the mind is a blank. The mind is not empty of everything, but it is empty of distinct ideas. The content of consciousness, as Dewey says, is formless, fluid, ineffable. One is reacting to the problem but without any stateable idea or established mental set. One is in a state of stimulation but without any formulated purpose save a vague groping. This state should not be confused with that lack of consciously formulated purpose which may appear when one is under the dominance of fear or rage or other powerful passion, or when one is thrown into a state of frantic confusion due to the conflict of powerful drives. There is no dominant passion and there is no conflict of drives. But there is stimulation of the problem, there is consciousness, there is mental formlessness and there is waiting and groping.

If the problem which is being treated in this way has to do with making adjustment of human living to the vast processes of God (and this is what all major human problems ultimately involve) the experience we have described is a kind

of worship. It is one of the most profound kinds of worship. It is a problem-solving worship out of which has emerged the great revolutionary insights of history and also the great revolutionary insights which have transformed individual lives.

One important requisite for the practice of this kind of mysticism is patience. Sometimes it may lead quite quickly to the discernment of the required integration. But more often, perhaps, especially if the problem is very complex, the solution may require months or years. After intervals of struggle with the problem one may return again to this state of mysticism and may continue this alternation between mental effort and mystic waiting for months or even years before the long-sought integration is discerned.

There are three further prerequisites that should be noted besides patience. First, one must be struggling earnestly with the problem with whatever ideas he has at his command, only resorting to this method of mysticism when he has found all these ideas to be inadequate. Secondly, he must have a mind richly stored with the experiences of life. Third, he should have his

problem as well formulated as possible before he enters the mystic state.

It is probable that no man can practice this method of problem solving in every time of need without years of cultivation and discipline. Of course that is true of thinking, also, or any kind of problem solving. Perhaps every one occasionally enters into this mystic state by accident, as it were, without knowing what he is doing. But to do it at will whenever the need arises is a great art. The practice in youth of reserving a few minutes every day for quiet meditation and worship is something which every adolescent should learn and establish as a habit. This gives the requisite training for mystical problem solving. Without such training from youth it would be very difficult for the ordinary person to relax with a mind unformulated when he is under the stimulus of a critical problem which may be tragic in its import. Yet it is precisely in some such Garden of Gethsemane that this method of mysticism is most needed and its greatest results are achieved. "Not my will but thine be done" describes exactly the state of mind which characterizes this kind of problem-solving mysticism. One faces the problem, is stimulated by it, exposes

to it his total capacity for response, but without any fixed desire or purpose or idea which might prevent the emergence into mental discernment of some radically new integration which must wrench and dislocate all the preëstablished impulses of the heart.

We can now define this problem-solving kind of mysticism. It consists in exposing oneself to the stimulus of a problematical situation with a mind freed of all bias and preconception, and waiting in this state, or returning periodically to it, until there dawns upon the mind that integration which will solve the problem. Of course it may never dawn. There is no method of problem solving which can be guaranteed always to yield the needed solution.

The kind of problem for which this method is adapted is one requiring some advance beyond the frontiers of human living, at least so far as concerns the experience of that individual. Hence it is peculiarly fitted for those most complex and serious problems which arise in our dealings with other people, since intimate association with unique individuals and complex social situations generally demand of us radical readjustments and introduce us to rich realms of unexplored experi-

ence. But the greatest use of this method lies in seeking better adjustment of individual habits and social institutions to that progressively integrating process of widest scope with which one can deal. The great religious and moral and artistic insights of history have come in this way, we believe. The great founders and innovators of religion seem to have proceeded by this method of mysticism.

The cosmic process in which and with which we live, when we live well, far exceeds any powers of comprehension we have thus far achieved. All our ideas are inadequate for making adjustment to it. Hence we must ever strive for more inclusive integrations in dealing with it. To this end we must periodically turn aside from our routine activities and wait in mystic quietude in order that more adequate insights may come to us. In this way we are able to pierce more deeply into the mystery that encompasses us, explore the unexplored, and imagine the unimagined. This is the great task of religion. It is the way man learns to live more intimately with God.

CHAPTER X

METHOD IN RELIGION

SCIENTIFIC method is a word used in two very different senses, one a very broad meaning, the other narrower. The broad meaning includes the narrower. Broadly and roughly, scientific method means simply the method of intelligence which consists of observation, analysis, inference and experimentation. This method of intelligence is as ancient as man. Men have never been purely intelligent in the conduct of their lives. Intelligence has been mixed with superstition, traditionalism, and mere guessing. But, presumably, there has always been some degree of intelligence; and to that degree there has always been the method of observation, analysis, inference and experimentation. Scientific method in this sense arose long before science was even a dream.

But why call it scientific method if it originated long before science was heard of? Well, there is no necessity requiring one to do so if he does not

wish; but as a fact of language the word is so used. There is, moreover, considerable justification for the usage. Scientific method in the narrower, stricter sense is simply a refinement of the method of intelligence. It is the practice of observation, analysis, inference and experimentation under the control of mechanical instruments and mathematical formulas. But this control is a matter of degree. In physics and chemistry it is most thorough; in biology, psychology and sociology it fades out into the rougher methods of common sense where mechanical instruments and mathematical formulas find least application. And even in the exact sciences the use of instruments and formulas is supplemented by observation and inference not wholly under their control. Since, therefore, scientific method in the stricter sense is a peculiar refinement of the rougher method of intelligence, and since the refinement is a matter of degree, it is not wholly without justification to call the rougher method also a phase of the scientific.

Religion, so far as we can see at present, cannot make use of scientific method in the strict and narrow sense. But in this it is not peculiar. Most of the major interests of human life, as

well as the minor, cannot make use of scientific method except at their periphery, as it were. They can profit by the findings of the sciences, but most of the interests of human living, and preëminently the greater interests, cannot make use of this method in seeking the objects and means of their satisfaction. Ordinarily a man cannot mend his automobile by means of the strict scientific method. It is impossible to develop and direct the political life of a people by means of mechanical instruments and mathematical formulas as used in the exact sciences. These can, of course, play some part, but the chief political problems cannot be solved in this way. One cannot by means of instruments and mathematical formulas decide which party to support or what man to vote for. One cannot by this means ascertain whom to woo, nor can he conduct his wooing by the devices of strict scientific method. One cannot rear a child by means of these alone.

But a man might be intelligent in choosing whom to woo and in the conduct of his wooing. He might exercise intelligence in dealing with political issues and in choosing whom to vote for. One might also apply intelligence to the rearing of a child. We say one might apply intelligence

to these matters. To be sure we are not ordinarily so very intelligent in following these interests. We trust too much to unexamined precedent, to chance impulses, wild guesses and superstition. But that does not mean that application of intelligence to these matters is impossible, because some people are much more intelligent in these interests than others.

The chief difficulty, however, in the way of using intelligence in politics or love or child-rearing or religion is that we have not developed the required methods for observation, analysis, inference and experiment in these complex matters. This is one of the most neglected sides of life. Methods of intelligence adapted to the relatively simple conditions that prevailed a thousand years ago, or five hundred, or even fifty, are not fitted for present use. Conditions have been changing so rapidly during the last few hundred years, and men interested in improving the methods of intelligence have been so obsessed with the improvement of the special techniques of the exact sciences, that these broader methods of intelligence have been sadly neglected. Consequently we are to-day most painfully in need of developing more adequate methods for using that kind of

intelligence which does not consist primarily in the use of mechanical instruments and mathematical formulas. Some people seem to think there is no other kind of intelligence; but that fact only reveals the almost pathological obsession which the modern world has for the methods and achievements of the exact sciences. This obsession is one of the great causes for the woeful neglect of these other methods of intelligence. For it is certainly possible to apply observation, analysis, inference and experimentation to politics, love, marriage, child rearing and religion even where instruments and formulas are inapplicable.

There is a method that belongs to love. It is the way of a man with a maid. There is a method that belongs to motherhood. It is the way of a woman with a child. There is a method that belongs to religion. It is the way of a man with his God. The methods of love, of motherhood and of religion should be increasingly intelligent. To this end we must constantly examine and revise them.

Our present undertaking is to help develop methods of intelligence for religion, as others are doing it for love, marriage, politics and child rearing. The methods of private religious living

which we here propose are not newly presented to the world for the first time, heretofore unknown to religion. They have been practiced more or less by great religious personalities and groups of the past. But they need to be developed along with the rest of life, clarified, defined, formulated and restated in a way that makes them available for the modern man. Great labor has been expended on the techniques of the exact sciences. But other methods of intelligence are equally important. We believe they are much more important; and their neglect has plunged us into all manner of difficulties. Indeed the tremendous achievements of science with its fine technique make these other methods of intelligence all the more urgent, for the same reason that a powerful swift-moving machine requires more effective methods of intelligence on the part of people who would live with it safely, than does a small, slow one. Modern science has become like a powerful swift-moving machine.

Method in religion must not be confused with the method used in studying religion. There is a difference between being religious and studying religion. Of course one may have part in both kinds of method, but the two are very different.

The same distinction may be applied to love. One may be a lover; also one may investigate a lover psychologically, biologically, sociologically, with a view to discovering how he thinks, feels, and behaves. But the man who investigates the lover is not thereby love-making. The method used by a lover in wooing is different from the method which must be used in studying the lover. It is the same as the difference between the method used by a religious man in his religion and the method which must be used in studying religion. One may be very intelligent in the study of religion but very unintelligent in the conduct of his own religious living. It is methods of intelligence for the conduct of one's own religious living which concern us here.

A further distinction must be made. It is between religious experience and method in religion. Religious experience is very inadequately defined. One of its most common forms is any emotion that is aroused by a sacred object because of its sacredness. A class so broad as that, however, includes much that is worthless and much that is bad. The only kind of religious experience which we esteem of paramount value is that of attaining or seeking some richer integration

of life through meeting the requirements of the progressively integrating process of the world. Emphasis should be placed upon the "progressively," for one may seek an integration which ends in a blind alley and so cannot be progressive as a God-finding religion must be.

The method of religion which we are advocating can have nothing to do with the cultivation of emotion merely because it is felt to be religious or because it is associated with sacred objects. Our methods are all directed to seeking and sustaining richer integrations of experience and ascertaining if these can be developed indefinitely. We believe too much emphasis has been put upon religious experence as such and not enough upon the methods by which this experience shall be delimited and directed to the end of shaping human life in such a way as to promote the increase and stability of values. It is a great mistake to think that the flash of intuition, the sense of conviction, especially when accompanied with ecstasy, is a sure guide to anything whatsoever. The insight may be true, the vision may be correct; but it may also be the wildest folly. One can never tell which it is until he has tested it by some appropriate method.

To show the need of method along with the innovating experience let us examine the analogous case in the exact sciences. The exact sciences have their innovating experience along with their technique, and these are related to one another in the same way as experience and method are related in religion. The scientific experience analogous to religious experience is the moment of illumination when some new generalization comes into the mind, sometimes like a flash, sometimes like a slowly emerging mountain summit rising above the surface of routine thought. Such, for example, was the experience of Galileo as he sat in the Cathedral watching the swinging lamp sway back and forth and timing it by his pulse beat until an idea dawned on him that filled his blood with fever and set him to investigating the processes of nature throughout the rest of his life. Such was the experience of Newton in the moment or period of time when there came to him the idea of universal gravitation which set him to toiling on elaborate mathematical calculations, and checking these with careful observations, continuing at this with unbelievable zeal for forty years before he dared believe his vision was true.

This labor of forty years was scientific method in the exact sciences; but the dawning of the generalization, or hint that led to the generalization, was scientific experience. Thus scientific experience is to be distinguished in character and function from scientific method. We have some excellent recorded descriptions by the great scientists themselves of these moments of illumination. Kropotkin, Poincaré, Hamilton and others tell us of the experience in which some new generalization appeared to them, thrilling them with the wonder of it. And we can never forget the immortal Greek mathematician who sprang out of the bathtub and ran naked down the street shouting: *Eureka!* That was scientific experience indeed.

All the great interests of life have this distinction and correlation between experience and method. We have it in love. There comes the sudden or gradual intuition of the character of some personality and we love him because of this character we have discovered in him. But after this experience of falling in love there comes the difficult and often laborious and painful process of establishing mutual understanding, and mutual adaptation in intimate association.

So also parenthood has its dawning intuitions when the full and glorious significance of it glows through all the consciousness of a man or a woman. But this must be followed up by long and painful sacrificial years of method in which the child is reared and his possibilities developed. The child may become a monster of iniquity. Then the original intuition is seen to have been a false start.

So we say there is a great difference between the innovating experience and the method by which the experience is sought, tested and developed in all these great interests of human living. The experience must not be prized to the exclusion of the method nor the method to the exclusion of the experience. One must not be made to do the work of the other. This is just as needful in religion as in science or love or mothering. Religious method may come before the illuminating experience, to prepare the way for it. Certainly it must come after the experience if the experience is to yield any enduring values.

The functions of religious method relative to religious experience are three. They are the same as the functions of method in science or in love or in mothering, relative to the innovating experi-

ence in each. The first function is to prepare the individual so that he becomes capable of having the experience of insight. The second function is to test the intuitions arising in the experience in order to free them of error and formulate them in such a way that they can be safely put into practice. The third function is to conduct one's life in the light of this intuition after it has been thus tested, corrected and practically formulated. Let us examine these three a little more in detail.

(1) The first function of method is to prepare the individual for the experience. This is seen for example in the interest of motherhood. Little girls playing with their dolls are doing this; and many a woman knows how she has planned and dreamed and crooned and sewed in the secret of her own room. This preliminary practice of the method before the experience is needed to develop the sentiments and the sensitivity and prepare the way for the innovation of the vital interest. It is just as true in science as elsewhere. One cannot undergo the scientific experience of bringing to light through intuition some new uniformity amid the processes of nature until he has subjected himself to the discipline

of the method which develops the required mental habits, the range of observation and the trained sensitivity. To attain these there is needed the preliminary practice of scientific method. The same is true of love. The chief value of the home for the child is that it provides an environment where the child from infancy on can practice love-making with mother and father and brother and sister. And if the child has no opportunity to practice this method of love before the greater experiences of love may come, he will scarcely be capable of any great experience.

So we say the method, whether of science or love or mothering or religion, must prepare the individual in order that he may be capable of having the innovating experience of intuition and illumination.

(2) The second function of method is to test the new intuition arising in the experience and sift out the illusions. No one claims that the luminous moment of scientific experience is infallible. Few would make the claim for the innovating experience of love. Many a person has thought he divined something precious in another person which he could love but later found that he was mistaken. The original intuition of love

may be an illusion, just as may the original intuition of science.

But there are many to-day who are claiming that religious experience is infallible. There is a kind of religious experience, so they say, which gives absolute certainty. Take away the infallible Bible, the infallible church, the infallibility of apostolic succession; take away every other infallible support, yet still I have religious experience. It stands unshakable, impregnable.

But there is no way to render the human mind infallible on any matter. Religious experience will not do it any more than the other devices mentioned. Hence the only sensible thing is to examine and test our intuitions for error. This is the method of intelligence. This method applied to religious experience and beliefs is what we mean by religious method in its second phase. No method can be guaranteed against error, but the method of searching for error is more likely to deliver us from it than the assumption that anything like the Bible or Pope or religious experience is infallible. The function of innovating experience, whether religious or scientific, is to provide new and helpful insights. But the true and useful of these must be separated from the

false and useless. This sifting out must be accomplished, if accomplished at all, by means of observation, analysis, experimentation and inference.

The method of investigation by which we test our religious insights requires that we become clearly and deeply conscious of what we are doing and what mankind is doing for or against the process of integration or whole-making or individualizing or organic unification which is at work in the world. It consists in bringing the whole of human life so far as possible under the searchlight of observation with a view to seeing how well adjusted it is, and how it can be better adjusted, to the value-making process of the world. In religious experience one gets a new impulse toward some new way of living; in religious method one observes the working of that impulse and of all other impulses and habits to discover whether they lead to richer integrations.

But this observation and testing must be a social coöperative enterprise. Successive generations must unite in the undertaking if it is to be effective. Hence this method requires a history, a great tradition, and a survey of the centuries. It should be one function of the church to carry on

tradition and observe how certain ways of life fulfill themselves through the centuries. This also is the use of the Bible. It is a record of the religious intuitions and experimental observations of one of the most religiously gifted of peoples throughout a period of time that approximates two thousand years. Above all the Bible shows how this process culminated in the life of Jesus of Nazareth and the historical consequences that issued from that life. By its help we can ascertain whether certain ways of life lead on to more inclusive and integrated wholes or not.

We have described two of the functions of religious method, namely, to seek and prepare for the religious experience and to test the reliability of the intuitions arising in such experience.

The third function of religious method is to bring to practical fruition the new possibilities for good which are opened by the way of life discovered through religious experience. Religious method in this third function might be described in the words of William Blake, the Englishman, by saying it is the method by which we "build the New Jerusalem in England's green and pleasant land."

This third phase might be called the practical

and constructive. The first was preparatory, educational, questing; the second experimental and corrective. This third is aggressive and militant. It is the endeavor to reconstruct customs, institutions, personal attitudes and physical conditions in such a way that they will foster the most inclusive and intimate mutual support between individuals and groups of men, and between men and the rest of the world. It is the tremendous effort to remake this world into a home for men and to remake men so that they can live in it like brothers.

But the three phases of religious method cannot be separated. They cannot be pursued one at a time. We cannot first prepare ourselves for religious insights, then, after entering into the innovating experience, devote ourselves to testing these insights, and, after that is done, live according to these insights in a masterful and militant manner. On the contrary we must always be preparing ourselves for deeper insights through religious experience; we must always be exercising our practical constructive endeavors to remake the customs and institutions of society, the personalities of men and conditions of nature in such a way that the progressively integrating tendency of the

universe can fulfill itself in human life. These three phases of religious method go together, as aspects of a total process of religious living.

In our studies we have been chiefly interested in the methods of aggressive, constructive achievement which religion can provide. This, we believe, is the most urgent need which religion to-day is called upon to supply. Great work awaits the doing; but men have not the courage for it, they have not the energy and poise and insight and passion for it, unless religion supplies them. Historically religion has provided this equipment of personality for great achievement and can do it again if the right methods of religious living are known and practiced.

Let us see if we can get in perspective this gigantic task which must be done in the years before us and which makes this religious equipment such an urgent matter.

Human life displays a peculiar kind of association. It is an association of individuals which can be integrated only through mutual understanding and common consciousness of great objectives under which all coöperate. It is the most difficult kind of integration that has ever been attempted in this universe so far as we know. It

is an association which is very far from being adequately integrated as yet. Indeed it is so incompletely and precariously maintained that it may fall back into chaos at any time. Nowhere in the universe do we find so much danger of disintegration. The association of electrons into atoms has achieved a marvelous stability and adequacy of organization. Their interaction is of such a nature as to sustain their interdependence at the level of atomic association so that this kind of association has power to endure through the shocks and strains of cosmic change and passing transformations to a degree far exceeding human association. The more complex and subtle association of cells in a living organism is not so firmly established as that of atoms and molecules. The cells and parts of the organism are not so well sustained in their interdependence by the kind of interaction which prevails between them. But the mutual support and mutual development of cells and organs in a living organism far exceeds that of conscious individuals associated in human society. Here at the human level we find the mutual support and coöperation most perilously inadequate to the interdependence of men upon one another and upon the rest of nature. Here is

where further integration is most urgently needed; here is where the achieved integration is most incomplete and inadequate.

Why should chaos and disintegration be so widespread and perilous in human life? Because human life is the fighting frontier of the progressive integration of the universe, so far as known. There may be other frontiers far in advance of human society, in other parts of the cosmos, but we know nothing of them. So far as our knowledge reaches, human society is the utmost cosmic venture toward creation of richer integrations. Here is the great upreach toward values higher than any which have ever visited the realm of existence. Here the existing universe is groping out into that vast realm of possibility where the supreme and undreamed values of God have their being. It is exceedingly perilous to venture beyond the established and stable integrations of atoms, molecules and living cells, into a subtlety and complexity of interdependence for which we have no adequate forms of mutual support and organic control. But this is just what is happening in the universe at the level of human life. Here the cosmic venture is under way. This state in which the universe as expressed in human life

has left the integrations of the lower levels, but has not yet attained the higher integration which it seeks, is full of danger. Here is where heaven and hell shimmer in the mirage of possibility.

There may have been a time when the integration of electrons into atoms was the fighting frontier of progressive integration of the universe. There may have been a later time when integration of atoms and molecules and colloids into living cells, and later still integration of cells into multicellular organisms, was the outpost of organization and increasing value. But now those frontiers are long past and the cosmic storm rages about that kind of association called human society. There may be other frontiers still farther advanced, but we know nothing of them and they can be only objects of idle speculation.

Religion of the noblest kind is man's recognition of this creative cosmic struggle and his personal allegiance to the process of progressive integration. Therefore the religious man must be disciplined and equipped in body and mind so that he will have more energy for achievement than any other of like constitution and opportunity who has not the resources of religion; he must have more calmness and mastery in the midst of

peril, rage and turmoil; better physical health because of the poise and regimen of his life; more sensitivity and deeper insight into the bonds of interdependence which hold men together into a great community which exceeds the reach of their mutual understanding and coöperation; a more passionate and richly integrating life purpose which can transmute and glorify the common things of daily experience; a capacity for joy which absorbs the goods and beauties of the world without making him selfish and unprogressive; a mystic method for achieving insight in the midst of the most complex and baffling problems of life. All this religious men and women must have if they are to be the shock troops of the integrating process of the universe. And all this they can have. All this in some measure the great religious personalities of history have had. If a man knows how to practice his religion as he should, it will provide him with this equipment of personality. For the methods of private religious living practiced by the saints and sages and spiritual heroes have wrought these transformations in them.

Some may think that this work of progressive integration of individual human minds and of

associated individuals can be left to science. This is a mistake if one means science in the strict and narrow sense. Science in this narrow sense is a tool. It is the most wonderful tool yet discovered. But, apart from the æsthetic satisfaction which the scientist may derive from his investigations and achievements, it is only a tool. It will not make for progressive integration of human life unless it is used to that end. It can be used to disintegrate as readily as to integrate. It will not be rightly used unless the society and culture which uses it is led and leavened by individuals equipped with the most effective kind of religion.

It does not take great numbers to transform a society. Great numbers have never done the work of constructive transformation. Small groups can do it. The greatest evil will always be done by small groups, and also the greatest good. Small groups are to-day working to do evil beyond anything yet known, for the greater the complexity of life the greater the possible evil. But other small groups are working to bring forth good beyond anything which is now experienced. Which will prevail? The strongest will prevail. Unless the religious way of living gives might beyond that which is obtainable in any other way, the religious

groups will not prevail. But if they master those methods through which their religion will release in them more energy than can be found in other men, more poise and fearlessness, more passion and purposiveness, more sensitivity and insight, more joy and reach of vision, more capacity for acquiring needed skill and preserving health, then they will prevail. Might alone will prevail; but might acquired in this religious way can be exercised only by the meek. The first step must be to master the methods of the mighty meek who have lived religiously.

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